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For the Western Luminary.

FIELDS OF USEFULNESS NOW OPEN BEFORE THE American Tract Society.

The Executive Committee of this Society feel that all their efforts should be directed with immediate reference to the inquiry, *What agency can this Society exert, under the blessing of God, in the conversion of the world?*

It has now GREAT FACILITIES for extensive usefulness. *Five Hundred and Seventy* Evangelical publications, in six languages, from the small child's Tract to the Rise and Progress, Pilgrim's Progress, the Call to the Unconverted, and the Saints' Rest, are *stereotyped*; of which more than 20,000,000 have already been circulated, and blessed, in an eminent degree, in the conversion of sinners to God. In all our principal towns Auxiliaries are formed, and Depositories commenced; Missionaries are penetrating Heathen countries, and opening the way of access to them; and nothing is wanting, by the blessing of God, but one united movement from the friends of Evangelical truth, to send these messages of grace, *without delay*, to every family of our nation, and to millions in other lands who are perishing for lack of knowledge.

These facilities of usefulness the Committee cannot but regard as a most sacred and responsible trust, received from the great Head of the Church; especially when they consider, that it is a first principle of his Gospel, that it is to be SENT to those who have it not, who never will seek to obtain it, and will die unblest with its saving influences unless their spiritual wants are "*sought out*," and it is CARRIED and TENDERED to them by the hand of Christian Benevolence.

For THE SUPPLY OF OUR OWN COUNTRY, the Committee know of no method at once so economical and efficacious as that of dividing the whole inhabited territory into fields, each appropriate to the permanent labors of a faithful devoted Agent, whose direct object shall be to effect the supply of the entire population. If from 600,000 square miles, over which the census of 1820 extended, we deduct 60,000, embracing portions of the country where the privileges of the Gospel are most richly enjoyed, we have remaining 540,000 square miles of inhabited territory, probably embracing 9,000,000 of our population, more than half of whom, it is estimated by those best acquainted with the subject, are unsupplied with stated Evangelical preaching. If we divide this inhabited territory into fields, each containing 500 townships of 6 miles square, or 180 miles in length by 100 in breadth, we have *thirty* such fields; each township embracing, on an average 600 inhabitants and each Agents' field, 300,000. Into such a field the Agent enters; and having secured the establishment of an adequate Depository of the Society's publications at its commercial centre, proceeds from County to County, and neighborhood to neighborhood, forming Tract Societies, raising pecuniary means, awaking the energies of God's people to supply the entire population with Tracts, and inducing them, if possible, to present them monthly, by gift, or loan, to every family, accompanied by all such prayerful and christian labors, in every way, for the spiritual welfare of the people, as God shall give them the opportunity and the ability to perform. Should the Agent advance at the rate of occupying one of the above named townships in two days, he will scarcely compass the field in *three years*, before which time a renewal of his efforts will be required where he commenced, and will be needed, as fast as he can again proceed, throughout the whole field.

The experience of the Society's devoted Agents, of whom it has *ten* now occupying fields similar to those above described, shows, that each of these fields will fully demand the undivided and persevering efforts of one laborious Agent; that no more than means sufficient to pay for the Tracts put into circulation, can be raised within the respective fields; and, consequently, the expense of supporting each Agent, and furnishing Tracts for gratuitous distribution to such as cannot be otherwise supplied, must be borne by the Society—an expense which can only be met as ability is given by the *donations* of the benevolent.

Nothing is wanting for the complete occupancy of our whole country in this manner, without delay, but LABORERS for the respective fields, Clergymen if they can be obtained, or in the deficiency of these, qualified Laymen, and sufficient MEANS to sustain them in their operations.—And cannot twenty additional men, with a proper spirit of self-denial and self-consecration, and the other requisite qualifications, be found in our country? And will the churches withhold the sum necessary to sustain thirty laborers thus dispersed among all our destitute population? Each of them, in regard merely to the proclamation of the truths of the Gospel, wherever men can be convened, will be scarcely less useful than a Missionary; the Tracts circulated will prove arrows in the hearts of thousands far from God; a healthful influence will be exerted in favor of every other Christian enterprise; and the personal labors, which Christians within the respective fields will be induced to perform for the eternal welfare of their fellow men, together with the happy reflex moral influence exerted upon themselves, would perhaps alone compensate for all the sacrifices made.

The Committee beg the friends of Zion seriously to consider the bearing of this system of effort—the practicability of its speedy accomplishment—and give the Society that pecuniary aid, without which not only new laborers cannot be employed, but those now in the field must be withdrawn.

But wide and interesting as are the openings for usefulness in our own country, they can scarcely be deemed more attractive than those in FOREIGN LANDS. The Committee have, from the pen of the late lamented Mr. EVARTS, an estimate, made on a careful examination, and connected with a statement of the facts on which it is based, that $1,500 annually, is needed for Tract operations at the Missionary station in Bombay, among not far from 12,000,000 who speak the *Mahratta* language; $1,000 at Ceylon, among 11,000,000 who speak the *Tamul;* $1,500 at the Sandwich Islands, and $1,500 on the Mediterranean. The Missionary Society of the Protestant Episcopal Church, through Rev. Messrs. Robertson and Hill, have applied for an appropriation to aid their Tract operations in *Greece*. The *Moravian Brethren* have expressed the satisfaction with which they will embrace the co-operation of this Society in their labors. The Secretary of the *Paris* Tract Society has earnestly applied for aid in their endeavors to diffuse a knowledge of the Gospel among 32,000,000 of France. The Tract Society at *Hamburgh* has made an earnest appeal. The Rev. Mr. Knill, of St. Petersburgh, has expressed the need of assistance in their Tract operations in *Russia*. The circulation of Tracts has been commenced among the uncounted millions of CHINA, where a great veneration is entertained for every thing printed: all, even those speaking different dialects, read one language, and where it seems the Gospel must, for the present at least, be diffused *almost solely by means of the press*. And in BURMAH, where the attention of the first Christian inquirer was arrested by a Tract, and where tens of thousands seem now inquiring the way of salvation, we hear the respected and beloved, and self-sacrificing Missionary, Dr. JUDSON, saying, "During the great annual festival which is just past I have given away nearly 10,000 Tracts, *giving to none but those who ask*. I presume that there have been 6,000 applicants at the house! Some come two or three months' journey, from the borders of Siam and China. 'Sir, we hear there is an eternal hell. We are afraid of it. Doctor, give us a writing that will tell us how to escape it.' Others come from the borders of Cassay, a hundred miles north of Ava. 'Sir, we have seen a writing that tells us about an eternal God. Are you the man that gives away such writings? If so, pray give us one, for we want to know the truth before we die.' Others come from the interior of the country, where the name of Christ is a little known. 'Are you Jesus Christ's man? Give us a writing that tells about Jesus Christ.' "

All these applications, demanding, as the Committee believe, the speedy appropriation of at least $10,000, they are pained to say yet remain unanswered; for, inviting and urgent as they are, what can the Committee do? They cannot deny these calls—and if they should make appropriations to meet them, it is only taking the same from the personal funds of members of the Committee, who are now more than $6,000 in advance of an exhausted Treasury! All these applications are therefore still held under consideration, and that, notwithstanding the solemn resolution of the Society at their last anniversary, "that they will endeavor, by the Divine blessing, to supply Evangelical American Missionaries in foreign countries with as many approved Tracts, or the means of procuring them, as shall, in the opinion of the Executive Committee, be needed in the prosecution of their labors." The Committee do earnestly intreat the friends of Zion into whose hands this document may come, to consider these facts in relation to the foreign field; and as early as practicable to make such contributions as they can afford.

There is one consideration of thrilling interest, connected both with the calls from our own country and abroad, to which the Committee cannot refrain from inviting the most serious attention: THE RAPIDITY WITH WHICH HUNDREDS OF THOUSANDS AND MILLIONS MAY BE REACHED BY THIS MEANS OF GRACE, WHO OTHERWISE, TO HUMAN VIEW, MUST PERISH WITHOUT THE GOSPEL. Within two or three years, by suitable contributions and efforts, some portion of the Gospel may be conveyed, by means of this Society, to the entire 13,000,000 of our population, while all the other benevolent operations of our land shall be moving on without hindrance. Or look at Dr. Judson, when penning the above extract, accompanied by one solitary laborer who could speak and write the language, and with 6,000 applicants for Tracts at his own house, during a single festival, some of them having come two or three months' journey. Is there a Christian in our land who would consent to withhold from any Missionary sacrificing his short life among the Heathen, as many *Tracts* as he can circulate? Is there a pleasure we can procure with money, which would not be imbittered, if it were the price of a Tract which any Missionary might give to a dying Heathen? Can the churches withhold $10,000, now wanted for distributing 1,000,000 Tracts in Foreign and Pagan lands? Or can they withhold the still larger sum necessary to plant and sustain 30 laborious Agents in appropriate fields extending over all the more destitute portions of our own country?

The Committee do not make their appeal without much encouragement from the interest which has been manifested by those to whom the Society's wants have recently been presented. At a meeting in the Society's house, 27 individuals subscribed for the above objects about $4,000; some of the churches of New-York, and two cities of a neighboring state, have made liberal contributions; and one clergyman from the country has sent in his donation of fifty dollars.

To *the Society's Auxiliaries*, the Committee would earnestly commend the present claims upon the Parent Institution, that they may aid her by their *donations*.

They invite *the Ministers of Evangelical Churches* to bring the object before their people, and remember it in their prayers.

They entreat the *Female Friends of Zion*, whose hearts are ever ready to sympathize with her wants and welfare, to constitute themselves, or their pastors, or others, Members or Directors for Life.

To *all* they appeal and say, if all Evangelical Christians avowedly friendly to the Society, will but contribute what, in the sight of God, they feel they consistently can, and promptly send it forward, all the calls for Tracts for our country, and for the heathen world, may be answered, and the wants supplied. And they do affectionately request all who have an interest at the throne of grace, to unite their ardent supplications with those of the Committee, that God will enlarge the hearts of his children to supply the pecuniary necessities of the Society, and no longer leave the Committee to struggle with calls which they cannot refuse, and with which, for want of pecuniary means, they cannot comply.

By order, and in behalf of the Executive Committee of the American Tract Society.

JAMES MILNOR, *Chairman.*

WM. A. HALLOCK, *Cor. Sec.*

New-York, January, 1832.

National Temperance Meeting.

[From a Correspondent of the N. Y. Observer.]

WASHINGTON, Jan. 16, 1832.

On Friday night the doors of the capitol, by a vote of the House, were thrown open for the purpose of holding a National Temperance Meeting. The meeting was designed to be exclusively *national*, as a gentleman engaged in its object informed me; that is, it is desirable that the respective representatives from various quarters of the Union, exclusively, should have an opportunity of expressing their views on the great subject which has for some time agitated the American community with such beneficial effects. If any sensitive minds are disposed to prolong the echo of *priestcraft, priestcraft*, in reference to the beneficent institutions of the age, let him look here, and I will show him the names of WEBSTER, FRELINGHUYSEN, GRUNDY, WAYNE, BATES, &c., advocating the good cause in the chamber of representatives.

At an early hour the people began to assemble, and soon filled the great Hall to overflowing. Senators and Representatives, men of various classes in society, husbands, wives, fathers, mothers, children, all interested in such a cause as this, constituted the assembly. Hon. LEWIS CASS,* Secretary of War, was called to the Chair, on motion of Dr. CONDICT, of New-Jersey, and WALTER LOWRIE, Esq. appointed Secretary. The first honorable gentleman who occupied the floor, was Mr. GRUNDY, of Tennessee, a member of the Senate. He presented the following resolution:

Resolved, That as the prevalence of intemperance is an alarming national evil, afflicting all orders of society, men of all parties and pursuits are called upon to unite in its suppression by the only effectual means, entire abstinence from all spirituous liquors, as a drink for refreshment or auxiliary in labor.

Mr. GRUNDY spoke nearly half an hour, with much point, spirit and propriety. He had indeed engaged in the work *con amore*. It is a cause which must interests his feelings. I will not attempt to give you his speech in this sketch, though I may advert to a sentiment or two advanced in it. He alluded to the striking fact of our country, which had been the recipient of so many moral benefits from our transatlantic parent, reciprocating the favor in a most liberal manner, by sending back to her the moral improvement in a most important department of life. He also advocated the abolition, not of ardent spirits only, but of wine also, in order to meet the objection of those who were unable to buy wine. And said he, "*I practice as I preach, and so I intend to do to the day of my death.*" On the whole, this speech was listened to with deep attention, and will no doubt produce a most happy effect.

Mr. FRELINGHUYSEN then rose, a favorite among the lovers of good speaking. Perhaps the danger consequent on the high expectations which we are accustomed to form of what is to come from such a man as he, is counterbalanced by a predisposition to receive it well. He has the happiness of being generally well prepared whether at the Bar, in the Senate, or the miscellaneous assembly. He has been much engaged in promoting the temperance cause in New-Jersey. The subject, therefore, was not new to him, as to some others. The following was his resolution:

Resolved, That the success which has attended the efforts of the friends of Temperance, affords matter for public gratitude, and should lead us to cherish the principles that have under the Divine blessing, produced such a decided and extensive reformation, propitious alike to the hopes of piety and of patriotism.

As each gentleman wrote his own resolution, his remarks were shaped in a considerable measure according to the tenor of that resolution.—Mr. F. spoke at some length, and in a very impressive manner, drawing a picture of the evils of intemperance, describing the simplicity of the remedy, enlarging upon its superior energy, as doing that which the efforts of the pulpit, the legislative hall, the judicial bench, and all other means had failed of accomplishing. He refuted the objection to entering into a pledge in the form of a written subscription, and handsomely alluded to the example set us by the signers of the Declaration of Independence, who did not hesitate for a great, though as he contended a less object than this, to pledge their lives, their fortunes and their sacred honor. By doing so, we save our lives, we increase our fortunes, we give nothing but our honor. I am not certain that I have exactly his sentiment in the last paragraph, for I took no notes. Applause followed the delivery of this speech, as of that which preceded it. The appeals which Mr. F. makes to those high motives which are drawn from the future world, are impressive and forcible. His resolution was seconded by

Hon. Mr. BATES, of Northampton, Mass. who also addressed the meeting with force and pertinency. Mr. B. had a classic figure in his speech, which was quite admired. He compared intemperance to that monstrous serpent, represented by Virgil as coming up from the sea, seizing the powerful Laocoon, and strangling and crushing with its cruel wreaths not only the noble father, *but his sons also;* such is the destruction, not only of individuals, but of families.

Hon. Mr. WAYNE, of Georgia, moved the next resolution, viz.

Resolved, That as it is the natural and inevitable effect of ardent spirits to prostrate the intellectual and physical energies of the people, this meeting do rejoice in the measures which have been taken to free our gallant Navy and Army from its scourge, and do confidently trust that the time is near, when through enlightened views and patriotic feelings, it will no more be suffered to weaken our arm of defence.

Mr. Wayne declared that the operations and success of the temperance cause had been hardly known to him in their details, but he rejoiced in the information he had received.* The object met his warmest approbation.

The next and last speaker was Mr. WEBSTER, of Massachusetts, who offered some appropriate remarks with much force and dignity, giving his sanction and best wishes to the object, and embodying, as he expressed it, his views in this resolution:

Resolved, That the efforts of the temperance societies in the United States, and those who have co-operated with them, have had the manifest effect of diminishing crime, of lessening the number of cases of imprisonment for small debts; of benefiting the condition of numerous classes of the people, by improving their health and increasing not only their industry and means of living, but also their self respect and love of character; of giving new impulse to the domestic virtues, belonging to husbands, fathers and children; of awakening fresh attention to the subject of education, and the moral instruction of the young, and of advancing by visible and large degrees the general cause of religion and morality in the community.

The principal benefit to be derived from the meeting did not consist, he said, so much in discussions of an argumentative or exhortatory kind, as in a united expression of opinion, and the contribution of personal observations and experience on the practical results of the efforts which have been made in the Temperance cause. In taking the mensuration of the mischief intemperance entailed upon men, he regarded it less in its effects on their health and estate than on their moral and intellectual character: because all vice was essentially dreadful, as it affected the character and morals of an immortal being, and thus sank its victim both in the sight of God and man below the grade of moral, to that of brutal beings. He did not speak, he said, as the advocate of any particular society or form of pledge, but as far as his observation had extended, the efforts of Temperance Societies had been productive of results which he would embody in the resolution held in his hand, and which I have given you above.

Mr. W. did not speak long, but quite to the purpose, and in a cool, deliberate, and dignified manner. Not that he did not feel an interest in the subject, for in all such philanthropic undertakings his disposition leads him to rejoice. He is a benevolent, generous-hearted man. Hence you perceive his benevolent eye was still the imprisoned debtors when he constructed his resolution—on education and other subjects connected with the prosperity and happiness of the community. We hope the good cause is making progress among our public men. The first thing which a certain member did at his boarding-house, when at the opening of the session he observed the decanter of spirits on the side-board, was to request his landlord to remove it, and not let it be seen again during the session. The whole company fell in with this arrangement, and clearer heads and sounder arguments will be perceived in the race of intellect. From the tenor of Mr. Webster's remarks, he seemed to think that the use of this poison *belittled* a man more than any thing else he knew of. Mr. Wayne expressed his entire conviction of the practicability of the enterprise—that the present state of the world was even more favorable to the progress of the Temperance cause than it was to that of some other societies when they were started. He complimented the Chairman and the General-in-Chief for their efforts to discountenance drinking in the army. The meeting was opened and concluded with prayer by the Chaplains.

*It may not be improper to say there was much propriety in a gentleman presiding over such a meeting, who has been heard to declare that he never tasted ardent spirits in his life. Not to have had any communion with the enemy, is quite remarkable, amid such a deluge of intemperance as has swept over the land.

*Mr. W. has been a total abstainer for fifteen years, having been induced to the practice by moral considerations. The ravages of intemperance among his acquaintances operated most powerfully to produce this effect. He was astonished to read the accounts and descriptions in the last American Temperance Report.

Election.

I suppose the person, with whom I am arguing, already so far a believer, as to have convinced himself, both that a state of enduring bliss is attainable under certain conditions; and that these conditions consist in his compliance with the directions given and rules prescribed in the Christian Scriptures. These rules he likewise admits to be such, that, by the very law and constitution of the human mind, a full and faithful compliance with them cannot but have *consequences* of some sort or other. But these *consequences* are moreover distinctly described, enumerated and promised in the same scriptures; in which the conditions are recorded; and though some of them may be apparent to God only, yet the greater number are of such a nature that they cannot exist unknown to the individual, in and for whom they exist. As little possible is it, that he should find these consequences in himself, and not find in them the sure marks and safe pledges, that he is at the time in the right road to the life promised under these conditions.—Now I dare assert, that no such man, however fervent his charity, and however deep his humility, may be, can peruse the records of history with a reflecting spirit, or "look round the world" with an observant eye, and not find himself compelled to admit that *all* men are *not* on the right road. He cannot help judging, that even in Christian countries many, a fearful many! have not their faces turned toward it.

This then is mere matter of fact. Now comes the question. Shall the believer, who thus hopes on the appointed *grounds* of hope, attribute this distinction exclusively to his own resolves and strivings? or if not exclusively, yet primarily and principally? Shall he refer the first movements and preparations to his own will and understanding, and bottom his claim to the promises on his own comparative excellence? If not, if no man dare take this honor to himself, to whom shall he assign it, if not to that Being in whom the promise originated and on whom the fulfilment depends? If he stop here, who shall blame him? By what argument shall his reasoning be invalidated, that might not be urged with equal force against any essential difference between obedient and disobedient, Christian and worlding; that would not imply that both *sorts* alike are, in the sight of God, the sons of God by adoption? If he stop here, who shall drive him from his position? For thus far he is practically concerned—this the conscience requires, this the highest interests of morality demand. It is a question of facts, of the will and the deed, to argue against which on the abstract notions and possibilities of the speculative reason is as unreasonable, as an attempt to decide a question of colors by pure Geometry, or to unsettle the classes and specific characters of natural history by the doctrine of fluxions.

But if the self examinant will abandon this position, and exchange the safe circle of religion and practical reason for the shifting sand-wastes and *mirages* of speculative theology; if instead of seeking after the *marks* of election in himself, he undertakes to determine the grounds and origin, the possibility and mode of election itself *in relation to God*;—in this case, and whether he does it for the satisfaction of curiosity, or from the ambition of answering those who would call God himself to account, why and by what right certain souls were born in Africa instead of England? or why (seeing that it is against all reason and goodness to choose a worse, when being omnipotent he could have created a better) God did not create beasts men, and men angels? or why God created any men but with pre-knowledge of of their obedience, and why he left any occasion for Election?—in this case, I say, we can only regret, that the inquirer had not been better instructed in the nature, the bounds, the true purposes and proper objects of his intellectual faculties, and that he had not previously asked himself, by what appropriate sense, or organ of knowledge, he hoped to secure an insight into a nature which was neither an object of his senses, nor a part of his self-consciousness!

Thus then the Doctrine of Election is in itself a necessary inference from an undeniable fact—necessary at least for all who hold that the best of men are what they are through the grace of God. In relation to the believer it is a *hope*, which, if it springs out of Christian principles, be examined by the tests and nourished by the means prescribed in scripture, will become a *lively*, an *assured* hope, but which cannot in this life pass into *knowledge*, much less certainty of foreknowledge.—*Coleridge.*

Mission Sketches.

From Tyerman and Bennett's Voyages.

Notices of King Pomare.—Pomare, like his progenitors and his subjects, was a gross idolater; and so he remained for many years after the arrival of the missionaries, though he was always their steady friend and patron. At length he began to suspect the power of his national divinities, and by a bold experiment, in which he felt that he hazarded both his kingdom and his life, he resolved to put them to the test. It had always been customary for the people when they caught a turtle to present it to the sovereign.—This royal perquisite was immediately taken to the marae, and there baked which being done, part of it was offered to the idol, to render him propitious; and the remainder was brought to the king and his family, who were then, but not before, allowed to eat of it. It was pretended by the priests, and of course believed by the multitude, that if this ceremony was not performed, some supernatural punishment would be inflicted on the offenders. On a certain time, a turtle being brought to Pomare, he commanded it to be dressed at his own house, and forbade any portion of it to be presented at the temple. He then sat down with his household, but no one except himself had the hardihood to tase. The superstitious chiefs and people naturally expected to see vengeance poured upon the sacrilegious prince, nor was he himself without secret misgivings that spoiled the keen relish with which he would otherwise have rioted on the delicious food. But nothing disastrous following, he was convinced of the folly of idolatry and the impotence of his gods; he therefore determined to cashier them, and embrace the religion of the missionaries.

Hereupon he convened his chiefs, told them what he had done, and exhorted them to follow his example, at the same time assuring them that he should employ no coercion, but leave every one free to do as he pleased. For himself and his house, however, he declared, like Joshua of old, that they would serve the Lord. By an extraordinary correspondence of feeling, the principal men and a great proportion of the common people, in comparatively a short time, came to the same resolution. The majority of the idols were, in the sequel, committed to the flames, or delivered to the missionaries as spoils of the Gospel, and Jehovah was publicly confessed to be the only God of the Tahitians. After repeated inquiries we are fully satisfied that no compulsion was used to carry this wonderful measure; and human compulsion, if attempted, would probably never have carried it against priests, and chiefs, and people, all inveterately attached to the superstitions of

their fathers. What but the great power of God alone could have done thus?

We visited one of our deacons, who, on account of lameness, was unable to wait on us yesterday with his brethren. The benevolent and intelligent expression of his countenance exceedingly struck us, and interested us to know something of his personal history. He is a chief and also a judge of the island, who, both in his official and private character, is venerated by his people, and regarded by the missionaries. The latter bear testimony, that by his uniform Christian demeanor he has hitherto adorned that Gospel, which he was the first in Eimeo publicly to confess by throwing his idols into the flames.—This he did in the presence of his countrymen, who stood shuddering at his hardihood, and expecting that the evil spirits, to whom the senseless stocks where dedicated, would strike him dead on the spot for the profanation. He remained unharmed, however, and it was not long before other chiefs followed his example, and the people joining in with them, the temples, the altars, the images of Satan were universally overthrown.

Exploring Tour in Armenia.—This occupied the year previous to May 25, 1831, and extended from Constantinople, through Tocat, Erzeroom, Kars, Tiflis, Shousha, Erivan, Etchmiazin, Tebreez, and from thence through Bayazid to Trebizonde on the Black Sea, and thence by water to Constantinople.

Messrs. Smith and Dwight, always courageous and enterprising, prosecuted their object without rashness, until they appear to have ascertained satisfactorily what is practicable and expedient, and what is not, for American Christians to attempt for the religious improvement of the Armenians in the Russian and Turkish dominions, and also with respect to considerable bodies of Nestorians on the south. The larger portion of the results is yet to be submitted, with the fact by which they will probably be done personally by Mr. Smith, during a visit he is about making to his native land. But enough is known already to prove the expediency of the enterprise, and to justify all the costs, labors, and risks it has occasioned.—*Missionary Herald.*

The Elephant.

A fine young Elephant, belonging to Pickering Dodge, Esq. came passenger in the ship Rome, which arrived at Boston last week. We are informed that he has enjoyed uninterrupted health on the passage, always eating his allowance with a good appetite, although he suffered severely from the cold, notwithstanding all the precaution taken by Capt. Kennedy, for his comfort. His daily rations were 30 pounds of hay, 30 pounds straw, and 25 pounds of rice, moistened with 12 gallons of water. On several occasions during the passage, he displayed the sagacity and gratitude for attention, for which the species is so remarkable. Before he was on board at Calcutta, a house was built for him in the strongest manner, covered with thick teak planks, which were fastened to the frame by stout iron spikes clenched on the inside. The elephant was swung into the ship by means of a crane and straps around the body, as oxen are prepared for shoeing. His mahout guided him into the domicile prepared for him, without any trouble, but in that hot climate he soon found the exclusion of fresh air disagreeable and did not cast about long for a remedy. In a playful manner, he applied his trunk to the stout and firmly secured planks, wrenched them off as if they had been straws and dashed them away. No attempt was made at that time to replace them; but when the ship approached our coast, the elephant began to suffer from the cold. To shelter him Capt. Kennedy resolved to make another endeavour to close up his house. This time there was no attempt on the part of the elephant to obstruct the process. He appeared perfectly to understand the object, and to feel grateful for it.—Nothing but thin boards were used, fastened with common nails; the slightest blow of his trunk would have shivered them to atoms, but he cautiously abstained from touching them. The whole was made air-tight, as the seamen thought, by filling the crevices with straw, but the quick eye of the elephant discovered several small fissures, which he pointed out with his trunk, till they were successively filled. When the whole was completed, his satisfaction appeared to have no bounds.

Before the approach of cold weather, a coat had been made for him, composed of gunny-bags stuffed with straw. He suffered this to be tried upon him and nicely fastened in every part; but no sooner was the fitting completed, than he stripped it off in a moment, and threw it aside. At length however, the cold became extreme, and the elephant evidently suffered exceedingly. Captain Kennedy then had a new dress made for him, and placed it on him in the same manner as before. In this case, as with respect to the covering of the house, the elephant fully appreciated the kindness of the motive, and his gratitude and satisfaction were manifested in the most intelligible manner.

During the whole passage, he was completely under the control of his mahout, or keeper, and would lie or kneel down whenever ordered by him; but always slept standing. He would brace his head firmly against one end of the house, and his side against the wall, and whenever the ship shifted her course he altered his position to conform to it. He never left his enclosure during the whole passage of more than a hundred and sixty days.

Some difficulty was anticipated in landing him, but it was fortunately effected with ease and safety. A flooring of double plank was laid from the ship's deck to the wharf, and the elephant, with the mahout on his back, was released from his long imprisonment and conducted to the gangway. He surveyed minutely the platform prepared for his egress, and placed his foot upon it to test its strength. He was not entirely satisfied, however, of its capacity to endure his great weight, and returned to his house. After a while he was coaxed out again and lines were attached to each of his fore-legs. Again he placed one of his feet upon the platform, and at that moment the men who were holding the line, drew it tight and kept the leg stretched out. He then extended his other fore leg, and that was immediately drawn out in the same manner. Finding there was compulsion in the case, and that he must go, and judging, like a philosopher, that his weight was less likely to break through when spread over a large surface than when concentrated, he threw himself upon his belly and by a muscular movement worked his way from the ship to the wharf, to the great delight of thousands of people who covered the neighboring wharves, vessels and stores.

☞It can do no harm to mention, that not a drop of ardent spirits was drank on board Capt. Kennedy's ship, from the day of her departure to her return.—Plenty of hot coffee and chocolate supplied its place in cold weather, and the yankee switchell preserved the health of the men in Calcutta, while half the rum drinking crews there were in the hospital.—*Salem Gazette.*

A New Confession of Faith.

UTICA CONVENTION OF MINISTERS.

Considerable sensation appears to have been excited at Utica, by a recent convention of ministers in that village. We copy below, from the Western Recorder, the report of their proceedings. A writer in the Recorder who signs himself "A member of the Convention," gives the following as the reasons for calling the meeting:—*N. Y. Observer.*

Public fame has long proclaimed the charge of heresy against numerous clergymen in this vicinity. Of the origin of this charge, different opinions will be entertained. Of its correctness, the result speaks the language of unqualified disproof. Still the echo of apostacy has rung wide over our land. To sit still under this imputation, seemed to be an acquiescence in its correctness. If true, it was due to candor to avow it. If false, the cause of religion demanded a denial. In either case the public were entitled to know explicity on what grounds these reports rested.

PROCEEDINGS OF THE CONVENTION.

Utica, Dec. 26, 1831.

Pursuant to an order inserted in the Western Recorder, a large number of ministerial brethren assembled in the session room of the Bleecker-street church, Utica, to take into consideration the present state and interests of the churches in this vicinity.

Rev. CALVIN BUSHNELL, was chosen Moderator.

Rev. N. Coe, and Rev. O. P. Hoyt, were chosen Clerks.

Meeting was opened with prayer by the moderator.

Present—Members of Oneida Presbytery.—Rev. Dr. Lansing, Rev. C. Bushell, Rev. M. Gillet, Rev. I. Brainard, Rev. J. Waters, Rev. D. Chassell, Rev. L. Myrick, Rev. S. C. Aikin, Rev. A. Crane, Rev. L. Foote, Rev. W. Goodell, Rev. E. Goodrich Rev. G. W. Gale, Rev. R. Everett, Rev. J. Frost, Rev. S. W. Burrett, Rev. N. Coe, Rev. O. P. Hoyt. Rev. G. Foote.

Corresponding Brethren.

Rev. O. S. Hoyt, Sec'ry W. Ed. Soc'y.; Rev. E. H. Adams, Onondaga Presbytery; Rev. J. Headly, Otsego Presbytery; Rev. C. Bowles, Plymouth Association, Mass.; Rev. C. Southworth, Licentiate.

Considerable time was spent in prayer to Almighty God, that he would guide the deliberations of this Convention, and conduct them to such an issue as shall most conduce to his glory, and the peace and edification of the churches.

The following question was then proposed for free conversation, and the expression of individual opinion:

"How should brethren treat each other, where there is a real or supposed difference of sentiment among them? What is the course which the gospel prescribes?"

After a very free interchange of views on the question, it was referred to Brs. Crane and Chassell, to draft a minute expressive of the sentiments of the Convention.

The second question proposed for consideration was:

"Is there, among the members of this body, any departure from the "Articles of Faith," heretofore adopted and published by the Oneida Presbytery?"

These articles are comprised in the following Confession of Faith, adopted by the Presbytery in February, 1831.

We believe that the Scriptures of the Old and New Testament, are the word of God, written by the inspiration of the Holy Spirit: and that they contain the only infallible rule of faith and practice.

Particularly:

1. We believe in the existence of one infinite God, who, although one God, subsists in an incomprehensible Trinity, Father, Son, and Holy Ghost.

2. That God created all things, and that, in a sovereign manner, he so governs the whole, as to execute his eternal purposes respecting them in providence and redemption.

3. That God made man at first upright, in his own moral image, and constituted him public head and representative of his posterity; and that in consequence of his disobedience, his descendants are totally destitute of holiness, and that all their moral exercises, while unregenerate, are wholly sinful.

4. That God so loved the world, that he gave his only begotten Son to suffer and die as a sacrifice for sin, that whosoever believeth on him might not perish, but have everlasting life.

5. That the atonement made by Jesus Christ, is sufficient for the whole human family.

6. That men are voluntary in their opposition to God and holiness; and that the nature of this opposition is such, that no one will believe in Christ, but as faith is wrought in the heart, by the renewing influence of the Holy Ghost.

7. That God did from eternity elect some of our sinful race unto everlasting life, through sanctification of the Spirit, unto obedience and belief of the truth: and that repentence, faith, and obedience, are not the cause but the effects of their election.

8. That all who truly believe in Christ will persevere in holiness, being kept by the power of God, through faith, unto salvation.

9. That all men, and the people of God particularly, are under solemn obligations to observe the moral law as a rule of life, and to abound in love and good works.

10. That although all men are bound to profess faith in Christ, yet none have any right to the privileges of the church, but those who give credible evidence of a change of heart, and are united to the visible kingdom of God.

11. That Christ hath appointed two sacraments for the use and edification of the church, which are baptism and the Lord' supper.

12. That believers in Christ are solemnly bound to have the seal of baptism set upon their offspring, and to train them up in the nurture and admonition of the Lord.

13. That the first day of the week is the christian Sabbath, and is to be sanctified by an holy resting all the day, even from such worldly employments and recreations, as are lawful on other days, and by spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of mercy.

14. That watchfulness over the life, holy meditation, a conscientious attention upon public, family, and secret worship, together with the steady practice of righteousness, truth, sincerity, and charity, towards ourselves, are the indispensable duties of every christian.

15. That God will have a church in the world to the end of time, when the dead shall be raised, the judgment shall set, the righteous shall be received into everlasting life, and the wicked shall be doomed to endless misery.

After some time spent in the expression of individual opinion respecting each article separately: adjourned till 9 o'clock, to-morrow morning. Closed with prayer.

Wednesday morning, 9 o'clock.

Convention met, and opened with prayer.

Resumed the consideration of the second question.

The Article of Faith having been separately read, and each individual having expressed his sentiments in relation to each article:

Resolved, as the sense of this convention, and the result of this inquiry, that there is not only no departure from those Articles of Faith, but a most cordial and unwavering adherence to them, as the system of faith delivered to the saints.

Voted, to adjourn to the 4th Tuesday of January next, 2 o'clock, P. M. to meet again at this place.

Voted, that the proceedings of this Convention be signed by the Moderator and Clerks, and published in the Western Recorder.

CALVIN BUSHNELL, *Chairman*,

NOAH COE, } *Clerks.*
O. P. HOYT, }

Alarming Symptoms.

From the (Hudson, Ohio,) Observer and Telegraph.

In view of some things which are taking place in the church at the present day, I feel alarmed. When I hear a Minister declare that a member of the church is under no obligation to the church, notwithstanding the solemn covenant into which he has entered, any longer than he continues of the mind he was in when he entered the church, I adopt the language of an apostle concerning that man; "I stand in doubt of you." And when I see ministers professedly Presbyterian, leave the place of worship and repair to a pond or brook; and there perform the rite of baptism, I call in question his authority for such a practice, and again exclaim, "I stand in doubt of you." And when I see churches dispensing with some of their articles to receive members; or dispensing entirely with a belief of infant baptism; I am ready to ask; "by what authority do ye these things?—or who gave you this authority?"

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, FEBRUARY 8, 1832.

TO CORRESPONDENTS.—J. S. T. meets with a welcome reception from us. We hope she will prosecute her plan. We think it calculated to be eminently useful. Her first favor shall appear in our next.

"A Believer," on the Baptism of Infant Slaves, shall be inserted next week.

Catechetical Instruction.

For some time we have viewed with concern, the growing disuse of the catechetical instruction of children in our Presbyterian congregations in the West. From year to year the General Assembly of our church gives all the sanction of its high authority, in enforcing this duty upon the pastors of our churches, but with what effect, so far as regards this section of country, let any one decide who is acquainted with the condition of our western churches. A simple statement of facts in relation to this subject, by any one possessing the requisite information, would bring to view a state of things well calculated to excite the fears of every Presbyterian who regards the permanent existence of our church, in its present character, in the Mississippi valley, as an object at all desirable. If we do sincerely believe the doctrines contained in our catechisms are fairly drawn from the Sacred Scriptures, and embody the prominent doctrines of the Divine Oracles, let us be consistent, and imbue the minds of our children with them at an early age. If we believe these catechisms are essentially erroneous in point of doctrine, let us also be consistent, and renounce the name of Presbyterian. Otherwise, how shall we be able to exculpate ourselves at the great, final day, for neglecting to instruct our offspring in those glorious truths which we profess to believe God has revealed for the benefit of mankind!

But we may be told, that the Sabbath School system of instruction supersedes the necessity of catechetical instruction by the pastor. We are not ignorant that such an opinion prevails extensively among Presbyterians in the West, whether it does elsewhere or not, we are unable to say, our information on the subject being chiefly confined to the valley of the Mississippi. That such a sentiment prevails extensively here, we have the most conclusive evidencce to warrant us in believing. Towards Sabbath School instruction we have never felt otherwise than friendly; we trust we never shall. We regard this highly important and extensive means of doing good, as an invaluable auxiliary in the cause of righteousness and truth. But because the Sabbath School system is thus important and thus useful, we are by no means prepared to say that its existence renders catechetical instruction superfluous. Among the various Sabbath Schools with which we are more or less acquainted, we could now name but two or three in which the Westminster Assembly's Catechism is taught at all. And in these we believe it is taught but partially. Would it be at all surprising, if youth thus instructed, or we would rather say, whose religious education is thus neglected, should readily fall in with any of the numerous heterodox absurdities for which the west is becoming so famed?

We would not dictate to our ministerial brethren. Our only object is, affectionately to call their attention to a subject which we think has hitherto been shamefully neglected; and to lend our feeble aid in bringing again into use an old Presbyterian practice, on the continued existence and successful prosecution of which, we think, under God, in a great measure depends our existence as a church of Christ.

Slavery in Virginia.

The highly important and all-absorbing subject of Slavery, is now undergoing an animated and interesting debate in the Legislature of Virginia. The idea formerly so prevalent, that this subject should not be publicly canvassed in a slave state, now finds but little favor with the more intelligent portion of the community. The statesmen of Virginia are informing us by their example, as well as their precepts, that they regard this opinion as unphilosophical and impolitic in the highest degree. They argue,—and argue correctly in our judgment,—that if an evil exists among them which is hourly threatening their ruin, duty imperiously demands it of them to investigate, impartially and fearlessly, the causes of alarm, and to provide such means for their removal as the nature of the case may demand.

The change in public sentiment that has been wrought in that state, within the past year, in reference to this subject, is truly surprising. The sentiments which are now uttered in the House of Delegates and by the presses of Virginia, with the approbation of three fourths of the community, would a year ago, have procured for their authors the execration of the multitude. So mutable are the opinions of men, and so manifest is the finger of Providence in guiding their affairs. The example Virginia has set in this matter, cannot fail to have a powerful, nay, almost a controlling influence over the other slave-holding states. But the discussions in her Legislative Halls, able, and powerful, and animated as they are, will yield in point of awakening a corresponding feeling in other states, to the operation of the line of policy which must result from these discussions, so creditable, in many instances, to the heads and hearts of the Virginia Legislators. The American community need only to be properly enlightened on this subject, to insure a result most glorious and happy. Let us then no longer be told, that Slavery is an interdicted topic; that it is dangerous to make it the theme of public discussion. All history proves the very reverse to be true. Enlighten the people, and our Republic is safe, is ultimately *free*, in the proper acceptation of the term,—suppress the free and unreserved discussion of this subject,—and let some future historian write the melancholy story.

We refer our readers to our columns, to-day, for several interesting articles on this subject. Next week we purpose publishing the views of the General Assembly of the Presbyterian Church on the subject of Slavery, as contained in the Digest of the Assembly.

Chaplains.

While some of our public functionaries are urging the necessity of greatly increasing the number of Chaplains in our army and navy, there are others, we find, who appear to think they have got greatly in advance of their contemporaries and predecessors in reference to this and other kindred subjects. A member of the New-York Legislature has recently introduced a resolution into that body, to dispense with the service of a Chaplain altogether, or at least to have the service which such officers ordinarily discharge, performed gratuitiously. This resolution was lost, by a vote of 35 to 85.

In the Massachusetts Legislature a movement of the same kind was made, which appears to have met with a cooler reception. Another member, finding the state of feeling not ripe for such a measure, proposed to have but *one prayer a week*. This motion was also promptly negatived.

PRINCETON THEOLOGICAL SEMINARY.—It is gratifying to learn, by the recent catalogue of this important institution, that its prosperity continues undiminished. The present number of students is one hundred and twenty-three; namely, 4 resident graduates, 28 in the first class; 35 in the second; and 56 in the third class.

NEW THEOLOGICAL SCHOOL AT GENEVA.—We learn, with sincere pleasure, that the evangelical Christians at Geneva, aided by the friends of the orthodox faith in France, have recently established a Theological School at Geneva, Switzerland, under the most favorable auspices. When it is recollected, that Geneva is the scene of the pious and efficient labors of Calvin, and Viret, and Beza, and that the ancient and honoured school of the prophets in which these able and devoted servants of God labored, with so much success, has passed into the hands of men who make it an instrument of propagating the most pernicious errors, we cannot but hail the establishment of this new school with feelings of joy. Its influence over Switzerland and France especially, cannot be otherwise than most happy.

The following is the plan of study in the new school:

1. *Exegetical Theology:* viz. Interpretation in the Old and New Testament, Introduction, Sacred Criticism, Hermeneutics.

2. *Historical Theology:* viz. History of the Church, History of Doctrines, Statistics of the Church, Biblical Archeology, Christian Antiquities, Patristics.

3. *Systematic Theology:* viz. Dogmatic and Moral Encyclopedia of Theological knowledge.

4. *Practical Theology:* viz. Church Government, the Pastoral Office.

For the Western Luminary

State of Religion in Lexington.

Mr. Editor,—Permit me, through the medium of your invaluable journal, to throw a few thoughts before the Christian public. Having for some length of time been a resident of your city, I have observed with pain the languishing state of Zion. There appears to be very little *effort*,—very little *prayer*, for the salvation of souls. The enemy seems to have taken his stand, erected his flag, and is now bidding defiance to the little host of God. He has completely surrounded the church, and has given orders for a renewed effort when the saints are *apprised* of their danger. He has issued his proclamation, declaring that all who will *now* forsake the ranks of the Eternal, shall be spared with their lives. Some Judas like believers have already deserted, and sent a deep pang through the Saviour's heart. Some doubting Peters are now declaring that they never knew the Lord, while others who were set as *lights* of this *city* are fast asleep; the oil in their lamps is almost *used up*, and there is to be seen in this dark region but a pale blaze, which is of little account. Now what shall be done? There is but a moment. Life is short. The church must be aroused. She must make one mighty effort. She is in a perilous situation. She must groan for her unfaithfulness, and be clothed in sackcloth, and again beseech the Captain of her armies to appear in front of the ranks, to elevate the standard that has fallen for want of watchfulness. This effort must be made *now*; "to day," says God, "if ye hear my voice harden not your hearts." Let every Christian say, "thy kingdom come, thy will be done," oh! Lord of hosts. Jehovah is ready to disperse the enemy. He is waiting to be *asked*. Let every man stand in his place and see the salvation of God. I am aware, Mr. Editor, that a writer to secure the perusal of his articles must necessarily be both short and explicit. I have endeavored to bear this in mind, and have therefore thought it expedient to divide my letters into several short epistles, which may be furnished from time to time, in case the present meets your approbation. I hope the plainness of my style, and the simplicity of my manner will not detract from the effect these articles are designed to produce. And I likewise hope that all who read may apply these thoughts to themselves, and examine their own hearts to see if they be in the faith.

LETTER NO. I.

TO A CHRISTIAN IN LEXINGTON.

Dear Friend—Allow me to converse with you in a familiar manner, on a subject which concerns your eternal peace. You are a *professor* of the religion of Jesus Christ. You *profess* to receive the Bible as the inspired word of God, and to make *it* the *rule* of your faith and practice. You *profess* to have passed from death unto life, and to have tasted the powers of the world to come. You *profess* to be a new creature, and that whereas you was once blind, *now* you see. You *profess* to *love* God with all your heart, soul, mind and strength, and your neighbor as *yourself*. You *profess* to believe that *every* man without *repentance* and *faith* in a crucified Redeemer will inevitably be lost. You *profess* to be deeply concerned for the advancement of the cause which brought the Son of God from heaven; that made him groan in the garden of Gethsamine, and bleed on the cross at Calvary. You *profess* to *do all in your power* to induce your associates to become the followers of the meek and lowly Jesus. You *profess* to be separated from the world, and to be a stranger and pilgrim on the earth, and to be seeking a city whose builder and maker is the mighty God. Very well. If thou doest these things, thou doest well. Hear the Bible. "I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22—13, 14. You of course then expect to be judged by the unerring standard, the Bible, at the last day: and you can have no possible objection to looking into the mirror *now*, to see if any blemishes may be found in your character; and, if any, that they may be removed, and you be clear every whit, having your lamps trimmed and burning, for the Son of Man cometh in an hour when ye think not.

Now, if indeed, you are a christian, you have been *changed;* that is, the things you formerly *loved*, you *now hate*. For example, you formerly *loved* the pleasures and vanities of the world, and *hated* God. You must now *love* God and *hate* the world with all its vanities. Do you do this? Do you love God with *all* your heart, soul, mind, and strength? Does not the world engross much of your time, and affection? Are you not charmed out of measure with the pleasures of sense? Are you a Bible Christian? Do you do all in your power to advance the glory of God? Have you erected the family altar, and is it a pleasure for you to bow before the throne of the Great God, together with your family, confessing their sins? Have you given your children to God in the holy ordinance of baptism, and are you keeping your promise to bring them up in the nurture and admonition of the Lord? Our Saviour said to the daughters of Jerusalem, "Weep not for me, but weep for yourselves and your children." Do you weep over your children? Does it grieve your heart to see them thoughtless about the things which concern their peace? Do you manifest your *earnestness* by *frequently* taking them into your closet, and beseeching God to have mercy on their souls? Are you sufficiently *earnest* in your entreaties, to convince them that you are indeed sincere in your *profession?* Do you let no trifling excuse keep them from the Sabbath School? Are you careful, that they together with yourself and servants, are found in the congregation of the Lord on the Sabbath day? Do you, like David, long to go up to the house of the Lord, and take pleasure in sitting under the droppings of the sanctuary? Are you always found at the weekly prayer meeting, engaged with God for the salvation of a lost world? Does God see that you really desire those things for which you ask? Or do you think little of these things? Has your heart indeed become cold—completely frozen? Have you forgotten when you was laboring under a sense of sin and alienation from God, and have you groaned that the load might be removed, lest you sink into the pit? And have you no feeling for your fellow-creatures? Oh! my dear friend, what is the matter? Why are you not more engaged to advance the cause which made the Saviour bleed? Why do *you* not do something in this barren desolate spot, where professors of religion are comparatively asleep? Oh! pause and reflect but for a moment, and you will be convinced of the propriety of my remarks. I am talking to *you*. Very soon *you* must give account of your stewardship. You and your friends are hastening to the judgment seat of Christ. How will it be with your soul then? Perhaps some of your friends will go unprepared, and there, in the presence of the Saviour, accuse you of not warning them to flee the wrath to come. Be careful, my friend, that your skirts are clear from the blood of souls, and God grant that my next letter may find you in a more *active* and *prayerful* state of mind.

Yours in Christ, DAMON.

For the Western Luminary.

Songs of Zion.

The dulcet songs of Zion! Oh blest songs,
Transporting chorus of united hearts,
In cheerful music mounting to the praise
Of Zion's King of Glory!

Dodd.

The praise of God is confessedly the most sublime, delightful, and heavenly part of public worship, and seems most to assimilate us to "the bright seraphim in burning row," as far as Revelation discloses their occupations. The spirited performance of this part of the church service is intimately connected with a high and lively state of devotional feeling, and is both a cause and consequence. Good Dr. Finley, formerly President of Princeton College, was telling an a-

aged female friend of apparent encouragement in a certain part of his charge, and was proceeding to describe the special cases of seriousness and concern, when she interrupted him by the question, "Ah, Doctor! but how do they sing? how do they sing? Tell me that, and I'll know how to understand the rest."—And the old lady was right.

There are two methods of discovering the religious condition of a church, generally infallible; one is, *the attendance at the prayer meeting;* the other, *their manner of singing.* If they sing in a lifeless and indifferent style; or are most attentive to the intricacies of musical composition, or the fastidious correctness of musical execution, it may pretty safely be asserted that religion is at a low ebb among them. But find a set of Christians who love to attend their prayer-meetings, and who are not satisfied with a mere Sunday religion; who sing with all their hearts, and not as if they were going to sleep over it—find such a set of praying and singing christians, and you find a church where piety may be expected to flourish, where the minister is engaged, and the people engaged, and the careless stop to admire their earnestness, and soon catch their resistles, but most decorous, enthusiasm.

It is gratifying to see that the General Assembly of 1830 have taken up this subject, and sanctioned it by suggestion and subsequent recommendation. They have authorized a new edition of Watts, which contains besides the Psalms, the bulk of his hymns, more conveniently arranged into one book, with a judicious selection from the other standard hymn writers, amounting in all to 531. This book is calculated to meet the present wants of the church, and to supply the deficiency which has heretofore been supplied according to the different tastes of individual parties, so that in one church Dwight is used, in another Worcester, in another Dobell, in another Nettleton, in another Cleland. Now this book of the Assembly may furnish a common and uniform standard, which may, as it were, prove another *stran* to strengthen the "*bond*" which unites our distant churches in christian fellowship.

The range of devotional singing is thus also delightfully extended, and we need no longer be circumscribed and cramped within the narrow round of Common, Long, Short and Particular Metre. We may now venture to launch into bolder strains, and make vocal the courts of the sanctuary with the thrilling notes of, "*Saviour visit thy plantation;*" "*Ye angels who stand round the throne, And saints who dwell nearer than they;*" "*Jesus lover of my soul;*" "*Sov'reign grace hath power alone,*" &c. Watts I should be sorry to see removed; I should regret to see banished from the churches, his glowing fervour and piety, which often comes nearer the inspiration of the sacred writings, than any other mere human production. Yet no one can be insensible to the excellency of other sacred Lyrists, as *Doddridge, Cowper, Newton, Montgomery, Beddome, Fawcett, Stennett, Toplady,* and the like. Who is not pleased that we have now an opportunity of singing in our churches the beautiful hymn of Addison, "*When all thy mercies, Oh my God, My rising soul surveys;*" or Cowper's, "*Oh for a closer walk with God;*" or Medley's, "*Awake my soul to joyful lays;*" or Heber's, "*From Greenland's icy mountains;*" or Whitefield's spirit-stirring hymn, "*Rise my soul, and stretch thy wings;*" or the soothing pathos of Williams', "*While thee I seek, protecting power, Be my vain wishes still'd.*"

Such songs of Zion, set to plain, but not tame music, and sung by a whole congregation with spirit and energy, as if they felt what they sung; and not given up either to an unsupported preceptor, or well trained choir, to be sung by proxy; such singing would "take the prison'd soul, and lap it in Elysium," as if some notes were caught from the never ceasing anthem of the Upper Sanctuary.

A LOVER OF SACRED MUSIC.

For the Western Luminary.

A Hint.

Mr. Editor,—I was some time since requested by Dr. Charles C. Frazer, of this county, to have his name inserted on the list of members of the Society for Gradual Emancipation.

This reminds me of the propriety of suggesting a hint to the members of that society. Why has there been no meeting? Is it a want of interest on the subject of slavery; a subject on which necessity has brought the Virginians to feel and to act; a subject on which *we must,* ere long, feel and act, whether we wish to do so or not? *What is it—what can it be*—which hath brought supineness over the minds of fifty freemen and patriots who did *begin* to "run well?"—One would think that the writings of our venerable friend, G. C., during these several years, would have led us all to think before now. That individual has demonstrated, urged, appealed with all that intensity which patriotism and philanthropy could inspire, in regard to an evil which we must destroy, or it will destroy us: And shall avarice, or tameness, or any other unmanly or unchristian feeling, prevent the society from doing her part in this cause?—God forbid!

For the present let this hint suffice. It may do some good, coming from a slave-holder, and from a member of the society for gradual emancipation. You may publish my hint, if you choose. When I joined the society, I was in earnest—I am in earnest still. If the Legislature will do nothing; if the body of slave-holders can only be *aroused* from their stupor by the whoop and the din of insurrection; if apathy, on this subject, has come over the public mind;—let *us,* at least, evince, if not the ability, at least somewhat of the feeling, of patriot citizens; let *us* at least "save ourselves from this untoward generation." H.

African Colonization.

To the Editor of the African Repository.

FREDERICK COUNTY, *Virginia.*

Sir: The perusal of your No. 7, Vol. 7th, added to a long conviction of the importance of colonizing our free blacks in Africa, as well for their moral and political good as our own, and the reasonable prospect of regenerating benighted Africa, has induced me to beg you will accept of the sum of $100 for the use of the Colony. It will afford me the highest gratification to be enabled, through the smiles of Providence, in the success of my profession, to send you the same annually, on the plan of the noble example set us by Mr. G. Smith, of N. York. But since I have it not in my power at present to make any such engagement, you must take the will for the deed, with an assurance, that nothing but the calls of justice, and the essential demands of humanity, shall ever arrest an undertaking which should be so dear to every slave-holder. In the full flowing tide of our general prosperity what object can be half so interesting to an American Citizen as the steady, sure, and gradual separation of our colored population from the white, and the settlement of the former in Africa? The Religion of Jesus Christ seriously called in to our aid will be fully equal to the accomplishment of it in due time, however great the difficulties may appear. The agents of that Religion are temperance, industry, piety, and perseverance, characteristics, praise be to God, daily becoming more popular, and reputable throughout our land. We, slave-holders, too often urge that we cannot afford to support our slaves and at the same time pay a tax for their colonization.—But the truth is, as Dr. Franklin said, if we were not so highly taxed by our idolence, extravagance, dissipation, and general bad management arising out of an ungodly life, we could well afford to make an honest retribution of a portion of their earnings for their future independence, prosperity, and happiness in the land of their forefathers, after having made a necessary provision for them, and our white families, aye, and paying off too, an annual part of our debts into the bargain. These facts, and this reasoning, cannot be expected to apply in some sections of our country, where the soil has been so much reduced by slave-culture, that were it not for the frequent sale of the black people, land-holders could not be sustained in the possession of their territory, worthless as it is. Query? What will such persons do with their slave property when the time shall come (and it is rapidly approaching) when the jealousy and vigilance of each individual State shall be arrayed one against the other in preventing their further increase by emigration. Fellow-citizens, this is a solemn, an awful subject. Whoever contemplates it without sensibility, wants the common feelings of humanity; whoever would pass it by lightly, saying, it is too late now, we cannot amend it, is not worthy of the name of Republican or Christian—but whoever contemptuously disregards every effort at amendment is worse than a madman, opposing the best interests of his country, and the injunctions of his Maker. If I could consent to go into a course of political reasoning, there would be no difficulty in tracing the agency of this slave population, in its destructive influence, over one of the fairest portions of our land—yes, the very fairest—nor has any plan been yet devised by the councils of our country to arrest an evil still rapid in its march. But to set aside political and prospective evils, will the murderous tragedies of Southampton be permitted to pass by unheeded? Are the feelings that have lately, are *now* in truth, agitating Virginia, and North Carolina to be forgotten before the meeting of their Legislatures? We trust not. Will they then, at the earliest opportunity, in their wisdom and humanity, devise some plan to report to the people for their sanction, some system for the melioration and reduction of this degraded race, in which their fears and resentment, will be merged for the present and ultimate benefit of both master and slave. The liberal, spirited, and intelligent appeal in a late number of the African Repository, cannot fail to have its effect upon a community of people having the deepest interest in its reasonings and exhortations. Not a breath is uttered to touch the prejudices of the rich and great, or injure the feelings of the poor and weak—the happiness of mankind and the glory of God, are alike consulted in producting gradually a new order of things through the abounding wisdom and charity of Revelation. A SLAVE-HOLDER.

From a Gentleman in North Carolina

I have come to the determination of placing my slaves (14 in number) at the disposal of the American Colonization Society. I wish to send them away as soon after the termination of the present year as I can. I could deliver them at Norfolk, or any neighboring seaport which you should designate by the firist of January, 1832, or any time thereafter, at which you should be prepared to receive them. I will defray their expenses to the place of embarkation, and from thence to Liberia, if it does not amount to more than $20 for adults and half price for those over 2 years of age and under twelve. In other words, I will advance one hundred and eighty dollars towards their transportation. I have occasionally, mentioned the subject to several free persons of color, and I have, in almost every instance, after the subject has been properly explained, found them willing to emigrate to the Colony. One of the number, a very worthy and respectable colored man named Ambrose Hawkins, has resolved to visit the Colony and see whether the representations given of it are true; should he be permitted to return and bring a favorable report, I have no doubt that a large number of emigrants would go immediately to the Colony, if the Society should be able to assist in bearing the expense of transportation. Most of them would be able to bear part of their expenses.

PLAN OF GERRIT SMITH, ESQ.

This Gentleman has proposed to raise $100,000, for the Colonization Society, in ten years, by securing 100 subscribers, who will pay $100 annually, during that time. The following have already subscribed.

Gerret Smith, Peterboro, New York.
Jasper Corning, Charleston, South Carolina.
Theodore Frelinghuysen, Newark, New Jersey.
John T. Norton, Albany, New York.
E. F. Backus, New Haven, Connecticut.
A Gentleman in Mississippi.
Matthew Carey, Philadelphia.
William Crane, Richmond, Virginia.
Fleming James, ditto.
Robert Ralston, Philadelphia.
Elliot Cresson, ditto.
Mrs. M. H. Carrington, Mrs. Ann Fontain, Wm. A. Carrington, P. S. Carrington. } $100 annually by equal contributions.
Gen. Edward Carrington, and Walter. C. Carrington,
A few Gentlemen near Oak Hill, Fauquier County, Va.
Rev. Ebenezer Burgess, Dedham, Mass.
A Friend in Virginia.
Robert Gilmor, Baltimore.
George Burwell, Frederick county, Virginia.
Association of 20 persons in Rev. Dr. Mead's parish, Frederick co. Va.
Hon. Edward M'Gehee, Mississippi.
Rev. Dr. James P. Thomas, Louisiana.
Four young Gentlemen in Alexandria, D. C.
The Auxiliary Colonization Society of Georgetown, D. C.
A Friend in Fredericktown, Md.
Another Subscription on the plan of Gerrit Smith, in Bishop Mead's congregation, Frederick county, Va.
John Gray, Fredericksburg, Va.
Soloman Allen, Philadelphia, Pa.
Cortland Van Rensselaer, Albany, N. Y.
Female Colonization Society of Georgetown, D. C.
General John Hartwell Cocke, of Virginia.
Thomas Buffington, Guyandott, Va.
Judge Burnett, of Ohio.
Nicholas Browne, Providence. R. I.
An association of Gentlemen in Kenhawa, co. Va.
Jacob Towson, of Williamsport, Md.
E. C. Delavan, Albany, New York.
Thomas C. Upham, Brunswick, Maine.
☞ *Subscription of* $10,000, *in annual instalments*—Jame M'Clure, Newport, Ky.

Legislature of Virginia.

DEBATE ON SLAVERY.

In the Virginia House of Delegates, Wednesday, January 11th, Mr. Morris offered a resolution to the following effect:

"That the Select Committee on slaves, &c. be instructed to inquire into the expediency of appropriating the Revenue arising from slaves free negroes and mulattoes, to the abolition of slavery."

Mr. Faulkner moved to lay the resolution on the table. The propriety of the course would he thought, strike every gentleman.

Mr. Broadnax said, he hoped the resolution would be promptly rejected. He would not deign to argue it. He would not consent that it should be laid on the table, whence it was liable to be called up at any moment! He called for the ayes and noes, which were ordered.

After a few words from Mr. Faulkner, Mr. Morris withdrew the resolution.

On motion of M. Goode,

Resolved, That the Select Committee raised on the subject of Slaves, free negroes, and the melancholy occurrences growing out of the tragical massacre in Southampton, be discharged from the farther consideration of all petitions, memorials and resolutions which have for their object, the manumission of persons held in servitude under the existing laws of this commonwealth, and that it is not expected to legislate on the subject.

Mr Randolph moved to amend the resolution of Mr. Goode, by striking therefrom, the whole after the word Southampton, and insert in lieu thereof the following—"be instructed to inquire into the expediency of submitting to the vote of the qualified voters in the several towns cities, boroughs, and counties of this commonwealth, the propriety of providing by law, that the children of all females slaves who may be born in this State on or after the 4th July, 1840, shall become the property of the commonwealth, the males at the age of 21 years, and females at the age of 18 years, if detained by the owners within the limits of Virginia, until they shall respectively arrive at the ages aforesaid, to be hired out until the nett sum arising therefrom, shall be sufficient to defray the expense of their removal beyond the limits of the United States, and that said committee have leave to report by bill or otherwise."

Mr. Goode supported at considerable length the immediate decision of the question embraced in this resolution. It was a subject of great anxiety to a large portion of the people of the State. He considered it his imperious duty to move that the committee be discharged from the consideration o the abolition of slavery, in order to allay the doubts and excitement now existing, and to prevent the property of our citizens from being impaired by the agitation of a question which threatened the confiscation of that property. He believed that the committee would come to the same conclusion as was aimed at by this resolution—that nothing should be done; which he argued must be admitted on all hands, from the facts that the Legislature had not the power to act efficiently on the subject, nor the funds required or so great an undertaking. By continuing to entertain this subject, hopes would be cherished in the colored population, which must be disappointed, and the present anxiety of the citizens be uselessly prolonged.

Mr. Bryce, Frederic, opposed both the resolution and the proposed amendment. He argued that the committee having gone into the consideration of petitions on this subject, a report ought to be had from them, to be sent out to the people, that they might decide on the question.

Mr. Moore, in a speech of great length, opposed the resolution, and offered various arguments in favor of acting energetically at once upon the subject of the abolition of slavery, which he looked upon as the heaviest curse, that could be inflicted on a people, and to which he attributed the depressed condition of many parts of the State. He combatted several of the opinions expressed by Mr. Goode, and went into a discussion of the disastrous effects to be anticipated from neglecting to remove the slave population—citing detailed estimates of the relative increase of white and black population. He contented that the military force required to keep the colored people in subjection, the effects of slavery upon the morals of the whites, the prosperity of the State, and the security of the lives and prosperity of the citizens; with various other considerations, presented powerful reasons for urging the legislature to act promptly and boldly on the subject.

Mr. Bolling expressed himself opposed to the resolution. The committee had the whole subject before them, and he hoped a report would be had from them. He stated with much clearness and force the evils of slavery, and urged a variety of reasons for legislating with a view of framing some measure for its gradual removal. In reply to the argument, that the rights of property must not be touched, he argued that the civil rights of the people, and the public safety required, whenever any description of property became a nuisance, that its abatements should be considered a fair object of legislation.

Mr. Randolph regretted that the main subject of the deliberations of the committee had been presented to the House at this time, and hoped it would not be considered hastily. He had not submitted his amendment as a fire brand to stir up discussion; but to afford some tangible question to the House, and to propose a submission of the question to the people. He expressed a different opinion from that of Mr. Goode, in relation to the cause of the excitement among the people, which he thought did not arise from the consideration of this subject by the House, but from the transactions in the county of Southampton. Something, he argued, must be done in relation to this question, as it would be folly to remain with folded arms, and close our eyes to the future, with the sagacity of the Ostrich, which believes itself safe when its head is hidden. It was impossible to check the progress of public opinion on this subject—and it was better to meet it energetically, than wait until they were forced to act by a repetition of the massacre of Southampton.

THURSDAY, Jan. 12.—Mr. Gholson moved that the resolution presented by Mr. Goode on Wednesday, and the amendment to it offered by Mr. Randolph, be taken up.

Mr. Halyburton opposed his motion, alluded to the unprofitable discussion of Wednesday, and expressed a hope that these resolutions would be suffered to lie on the table.

The motion to take up, was supported by Messrs. Roane, Gholson, Goode and Brodnax, when Mr. Halyburton withdrew his objections.

Mr. Randolph opposed the motion to take up. After a few remarks from Mr. Carter of P. W. who expressed a hope that the resolution would be voted upon without further discussion. Mr. Witcher sustained the motion, and on his motion the Ayes and Noes were ordered.

After some further discussion, in which Messrs. Chandler, Randolph, Witcher, Sims and Gholson took part, the vote was taken and decided in the affirmative, as follows: Ayes 116, Noes 7.

The Resolutions being then before the House, after a short conversation between Messrs. Bryce of G., Gholson and Randolph, which resulted in a withdrawal by the latter of his amendments, Mr. Norton observed that the amendment could not be withdrawn without unanimous consent. He objected to its withdrawal.

Mr. Gholson then addressed the House in a long argument upon the main subject, considering it with much eloquence and ingenuity in all its bearings, and sustaining the resolution of Mr. Goode.

He was replied to briefly by Mr. Rives, who argued forcibly in favor of the amendment of Mr. Randolph.

Mr. Brodnax said, as many other members as well as himself, were desirous of speaking on this subject, it would be impossible to get through to-day. He therefore moved the adjournment, which was carried.

The Richmond Whig of Friday says, "The termination of the debate, and the result, we shall not attempt to conjecture. The incalculable weight of the question, and the deep excitement which it has occasioned, will multiply disputants and prolong discussion. Originally sought by one side, and subsequently demanded by the other, the debate will not stop probably, until the mighty question which it involves is explored in all its bearings."

SUMMARY.

From the Lexington Observer.

CITY COUNCIL.

The Council met at 10 o'clock, A. M. on Thursday the 2d inst. Present the Mayor, and Messrs Ashton, Hart, Todd, Brand, Combs, Hickey, Higgins, Chipley and Megowan.

The Mayor reported the following standing committees:

Of Claims.—Messrs. Stephens, Higgins, and Leavy.

Ways and Means.—Messrs. Brand, Higgins and Hart.

Propositions and Grievances.—Messrs. Chipley, Megowan and Ashton.

Judiciary.—Messrs. Hickey, Combs and Todd.

Improvements and Repairs—Messrs. Combs, Todd, Gratz and Hart.

A communication from John McCauley, representing and declaring a case of ill treatment by one of the night watch, was read and ordered to be laid on the table.

Mr. Hickey, Chairman of the Judiciary Committee, to which was refered the ordinance regulating the night watch, reported an amendment, dispensing with a Captain, and making it the duty of each watchman to act as captain alternately for one month, which was agreed to. Other amendments were reported, and the ordinance, as amended, passed.

Mr. Hickey reported "an ordinance to regulate the granting of licences," which was passed. An ordinance providing for the execution of the city printing was passed. An ordinance providing for the appointment of a city attorney, and other purposes, was passed. And an ordinance respecting weights and measures, was passed.

The clerk of the city entered his bond with security, which was approved, and ordered to be recorded.

Mr. Hickey reported an ordinance to regulate the sale of hay, which passed.

On motion of Mr. Hickey, it was resolved that the board proceed to the election of city officers.

The board then proceeded to the election of officers.

John Henry was elected assessor.

C. H. Wickliffe was elected assistant assessor.

John Wirt was elected city collector.

W. T. Smith was elected city treasurer.

J. Murphy, Jr. received six votes, and B. Rucker three for city marshal. Mr. Murphy was elected by the casting vote of the Mayor.

General Bodley received six votes, and R. Higgins two for city surveyor. Gen. Bodley was elected by the vote of the Mayor.

Jacob Hobbs, B Tutt, John Peel and Vincent Worland, were elected night watch.

J. G. Boyer was elected clerk of the upper market house. John Ingles and Benj. Tutt were elected weighers in the upper market.

L. Young was elected keeper of the grave yard.

John Jack was elected city inspector of weights and measures

Thomas Smith was elected city printer, receiving eight votes, and N. L Finnell & Co. one.

J. E. Davis, Esq. was elected city attorney.

Mr. Hickey reported an ordinance making various regulations for the police of the city, and providing penalties for the same, which passed. An ordinance concerning theatrical and other exhibitions, and an ordinance respecting dogs, were passed.

Appointments by the Governor of Ky.—On the 24th ult. F. Johnson Esq. was appointed by Gov. Metcalfe, Commonwealth's Attorney, for the fifth Judicial District, vice S. Brown, resigned,

On the 26th inst. C. M. Cunningham, Esq. was appointed Judge of the C. Court, for the same District, vice Henry Pirtle, resigned.

It is understood both appointments will be accepted.—*Kentuckian.*

RICHMOND, Jan. 13.—It is said, that the Committee on Colored Population have determined to recommend an annual appropriation of $100,000 towards the removal of the free people of color. More was moved, but it failed. We hail this measure with great satisfaction.—*Enquirer.*

A Compliment.—A gentleman in Virginia in a letter directing the discontinuance of this paper, to two or three subscribers, remarks—"You must know that there are certain persons in this country who have a friend, whom they think you do not treat very well—I mean the *brandy bottle.*—*South. Rel. Tel.*

The Legislature of South Carolina have adjourned, after passing thirty-two Acts. A new Bank, under the title of the 'Commonwealth Bank,' has been established at Columbia, with a Capital of $500,000 and privilege to increase it to $800,000. A tax of two per cent, was laid on dividends of United States' Bank Stock, and all Stock held on monied institutions out of the State.—The tax on Pedlars was raised to $100.

Nullification.—Of the 138 acts passed by the Legislature of Georgia, 22 have for their object to divorce from the bonds of matrimony, the persons therein named.

By a statement in the Cincinnati Gazette, of Dec. 31st, it appears that there have been 505 houses erected in that city during the past year. Thirteen steamboats have also been built there, during the year, the united tonnage of which is stated at 2,330 tons, and the cost $185,500.

M. Cheneviere, pastor and professor of theology at Geneva, has lately published two books, one on the *Trinity,* and the other on *Original Sin,* in which he openly evinces himself the antagonist of both these fundamental doctrines of Christianity.

Mr. Alonzo Lewis, of Massachusetts, is preparing for the press, a work on the subject of witchcraft in New England.

The same gentleman in connexion with a Mr. Coffin, is about to prepare a history of "the Quakers," in which the sufferings of that sect in the early days of New England, will be narrated.—*U. S. Gaz.*

Scarlet Fever.—We rarely trouble our readers with "nostrums," either original or borrowed; but a gentleman of venerable appearance called yesterday, to say, that General St. Clair, who was once a physician, was wont to cure the scarlet fever by causing the patient to drink, several times each day, of buttermilk, moderately acid, and as much buttermilk-whey as the patient could take. This rarely, if ever, failed of working a cure.—*Ib.*

MARRIED,—By the Rev. Charles A. Campbell on the 2d inst. Mr. HUGH MOORE to Miss ELIZA JANE RISK, both of Scott County.

——, On the 1st inst. by the Rev. A. Cameron, Mr. JAMES M. CHASE, to Miss SELINA VENABLE, daughter of Joseph Venable, Esq. all of Shelby county.

Called Meeting of Presbytery.

After our paper was prepared for the press, we received a notice from the Rev. Dr. Blackburn, Moderator of the West-Lexington Presbytery, calling a special meeting of said Presbytery in the M'Chord Church of this city, on the 22d of the present month, at the request of several ministers and elders, to attend to several items of Presbyterial business.—Punctual attendance is requested by the Moderator, from all the Ministers of the Presbytery; and all the churches within its bounds are requested to send up their representatives.

THE FAYETTE COUNTY TEMPERANCE SOCIETY, will meet on Friday evening 10th inst. in the Baptist meeting house, at half after 6 o'clock.

With others, it is expected Professor EATON of Georgetown will address the meeting. The public are respectfully invited to attend.

February 6th, 1832.

STOLEN,

FROM the subscriber on Saturday last, in Harrodsburgh, Ky., a dark bay or light brown horse, 4 years old last spring, 15 hands high, a star in his forehead, some white on both hind feet, a small wind gall on both sides of his right hind leg, just about the hock joint. He had on saddle, bridle, blanket and martingale. A liberal reward will be given for the apprehension of the thief or horse, or any information so that I may get the horse.

CORNELIUS DEMAREE.

January 5th, 1832. 31–3w.

SHELBY FEMALE ACADEMY.

THE third quarter of this institution will commence on Monday the 5th inst. The teachers of this Seminary have had a long experience in the instruction of youth, and they think it only necessary to offer their pledge that they will, as heretofore, most faithfully endeavour to discharge their obligations to the public. With respect to accommodations and the advantages afforded to our pupils by means of apparatus for illustration, &c., parents and guardians are respectfully invited to visit the Academy and judge for themselves, whether they are not *at least* equal to any similar institution in this city.

The terms of this institution are

For board, and all other expenses, including *pew rent* and use of the piano, $30 per qr. of 12 weeks.
For the first class, including chemical substances, &c. $8 per qr.
For the second class, including several studies combined with the first class, $6 per qr. For all others $4 per qr.
In the preparatory school $2 50 are charged per qr.
For instruction on the piano $10 per qr.
For French, by an accomplished teacher $8 per qr.
For drawing and painting 8 " "
12 1-2 cents per qr. will be charged for quills, ink, slate-pencils, &c.

Reasonable deduction will be made for absence caused by sickness. Those who choose to have their daughters attend but half the day will be charged but half price, except in music, drawing and French.

J. WARD, *Principal.*

Feb. 1st. 1832. 31–tf.

"It is easier to promise than to perform."—*Old Proverb.*

ATTENTION.

THE notes and accounts of E U. BERRYMAN, and those of J. G. McKINNEY, & Co. prior to the 1st of January last, which have been transferred to E. U. Berryman, have been placed in my hands for collection. I would therefore respectfully request those indebted, to call upon me, or at the Store, and settle their respective dues. All unsettled business, without exception, will be transferred to the hands of collecting officers after the 22d February.

J. S. BERRYMAN.

February 1st.—31-3w.

FARMERS

To Your Interests Attend.

I WILL have a hundred bushels of RED CLOVER SEED, the growth of 1831, for sale low for Cash or Tobacco in leaf, on the 10th of February next, it being now on the way from Chilicothe and Lancaster, Ohio. I will also give cash at all times for good leaf Tobacco, delivered at my Factory on Limeston street, on the corner immediately between the upper end of the Market House and Postlethwait's Inn; and have at all times on hand for sale good Chewing Tobacco, and all kinds of Segars of the best quality. Orders thankfully received and punctually attended to.

ROBERT GRAY.

Lexington, Feb. 1st, 1832. 31–3w.

NOTICE.

THE subscriber respectfully notifies his friends, the customers of the late firm of *W. LEAVY & SON,* that circumstances render it necessary that *those indebted* by note or book account, should come forward and make immediate payment.—Business will be carried on in the old place, by

WILLIAM A. LEAVY.

Lexington, January 25—30-4w.

FEMALE EDUCATION.

ALBAN S. HOUSLEY,

PURPOSES opening a Female School in Lebanon, on the second Monday of March next; in which will be taught the rudiments of an English Education, such as, Reading, Writing, Arithmetic, English Grammer, Geography, History, &c. The year to be divided into two sessions, of five months each; and no student will be received for a less term than a session;—except, by *special* agreement.

TERMS.

For Reading, Writing, Arithmetic, &c. per session. $5 00
" English Grammar, Geography, History, &c. per ses. 7 50

January 12th, 1832. 29–tf.

JOHN M. HEWETT,

TRUSS, BANDAGE, RIDING GIRDLE, AND SUSPENDER MANUFACTURER,

Opposite Washington Hotel, Corner of Short and Main-cross Streets, Lexington, Ky.

TRUSSES of all descriptions for every kind of rupture. Suspensory or scrotal bandages. Riding Girdles of all kinds (with and without sprigs,) with private pockets, Medical Pocket Cases for phials or Instruments. Ladies' and Gentlemen's Back-stays. Silk, Morocco, and Buck-skin Suspenders, a large assortment upon an improved principle. Female or Parturition Bandages. Uterine Compress Bandages, a late invention, of great importance to those who practice Midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

The above articles will be sold low for cash, wholesale or retail.

Lexington, November 30, 1831. 22–tf.

NEW GOODS.

THE subscriber is now opening at his Store in Lexington opposite the Court-house, a very extensive stock of

MERCHANDIZE;

To which he invites the attention of his friends and the public in general. His Goods were selected by himself, from the latest arrivals in *Philadelphia,* and consist of the most desirable style for the present and coming seasons. The goods were purchased on good terms, and he pledges himself to afford *great* inducements to purchasers, as he will not be undersold by any house in Lexington.

Approved country produce and cash taken in exchange fo goods. G. CHRISTY.

Lexington September, 7 1831. 19–tf.

TEMPERANCE TAVERN.

FOR the satisfaction and information of those that have patronized my house heretofore as a house of entertainment, and also that those who may think of calling on me in future may not be disappointed, I take this method of informing the public that I no longer keep in my house, as a beverage, any description of ardent spirits, as I do conscientiously consider the use of them not only unnecessary, but injurious, to the social, civil, and religious interests of the human family, both as it respects their temporal and eternal interests. G. H. BRISCOE.

Mercer County, Ky. Oct. 10, 1831. 15–tf

POETRY.

Thy Will be Done.

If thou shouldst bow my head with grief,
Be thou my refuge, O! my God;
Teach me in Thee to seek relief,
When sorrow shall my days o'ercloud:
The heart that bleeds, thou wilt not break,
The heart that mourns its day star gone;
Thou gav'st and thou canst also take;
O! may I say—"Thy will be done!"

If I have loved this earth too well,
My thoughts from thee and heaven have wean'd,
And made me here content to dwell
And on an earthly love have lean'd;
Cause me to feel how frail the stay,
When earthly hopes and joys are flown;
And chast'ning, teach the child of clay,
Meekly to say—Thy will be done!"

O! Thou that cam'st each wo to heal,
And those of contrite heart to save,
To Thee ascend my heart's appeal!
That I may such submission have,
As, when this troubled life shall close,
And all the griefs I've ever known;
When death shall come to give repose,
E'en then may say—"Thy will be done!"

The Bible.

This little book I'd rather own,
Than all the gold and gems
That e'er in monarchs' coffers shone,
Than all their diadems.
Nay, were the seas one chrysolite,
The earth one golden ball,
And diamonds all the stars of night,
This book were worth them all.

Ah! no— the soul ne'er found relief
In glittering hoards of wealth,
Gems dazzle not the eye of grief,
Gold cannot purchase health.
But here a blessed balm appears
To heal the deepest wo,
And those who seek this book in tears,
Their tears shall cease to flow.

MISCELLANEOUS.

Oral Instruction.

The folowing excellent suggestions from the pen of Rev. Dr. Alexander, which we find in a late number of the Sunday School Journal, are of high importance to teachers and parents, and will receive, we hope, due consideration.—*South. Rel. Tel.*

Dear Sir,—In my last I mentioned the fact, that many persons who have had the advantages of common schools, so far as to have learned to read, very seldom, after leaving school, avail themselves of this useful art. They have no taste, for books, and are so much occupied with the necessary labors of life, that their knowledge acquired at school, instead of being improved, becomes more and more rusty every year. A man who reads with difficulty will seldom take up his book; and when he does, he gains little by the effort, for his attention is so absorbed by endeavoring to make out the words, and the progress is so slow in passing over a sentance, that if you ask him, when he has finished reading a paragraph, what it contains, probably he will be able to give only a very lame account of what has cost him so much trouble. Two things should be aimed at in all our schools. First, to teach children to read with ease, and, secondly, to create an interest in reading, so that the children, as is the case with *many*, should seek their pleasure in perusiug entertaining little works, adapted to their age and capacity. If the American Sunday School Union had accomplished no other object than the supplying the community with large and cheap editions of books for the instruction of children, they ought to be held in high esteem as the public benefactors of the nation.

But what I wish now to communicate has no relation to books, or to the art of reading; it is intended to supply some of the practical defects of that system. My object is to recommend ORAL INSTRUCTION, to a much greater extent that it is commonly used. A judicious teacher will, in five minutes, communicate more knowledge to his pupils in this way, than they would acquire in an hour by reading on the subject, even if they are able to read well. I wish every person who feels interested in this subject to observe in his own case how much deeper the impression is on his own mind, by hearing a weighty sentiment emphatically pronounced by the living voice, than by reading the very same words in a book. And we know the deeper the impression is, the more indelible. One reason why oral instruction has not been found more successful has been owing to the common mistake of attempting to communicate too much at once. The fault in this case is exactly analogous to that of the nurse, who, to make a child grow fast, crams it with large quantities of food, which, as it cannot be properly digested, only tends to distress and injure the stomach. It is just the same in regard to the infant mind. By attempting to pour into it a multitude of ideas at once, you only produce a confused knowledge of the things presented; and the result will be, that not one-tenth of all that has been delivered will be retained. What I would propose, therefore, for the consideration of instructors is, *that every day several lectures, of only five minutes each, be delivered to the whole school.* Let the teacher interrupt the common routine of business, while he, in an audible and impressive voice, utters this short lecture. And it will require very little preparation, and may easily be performed by any one who is capable of teaching a school. In this mode of instruction I would have very little system; that is, I would take up any subject that forcibly struck my own mind. At one time it should be a distinct statement of a fact from the Bible taken from any part of the book; in another it should be the inculcation of a moral duty, or a dissuasive from some particular vice; in a third an interesting fact from history; a fourth, a pleasing and instructive little story or anecdote; a fifth, the character of some distinguished man; a sixth, an interesting topic of geography; a seventh, a striking fact in natural history; eighth, a mere mention of the principal officers of the Federal government; ninth, the true value of riches, and how they should be acquired; tenth, on the duty of kindness and respectfulnes towards one another, &c. I mention so many distinct subjects merely as a specimen to show how wide the field of instruction, and how easy it will be for any teacher of a common school to furnish himself with an endless variety of topics. It will certainly have the best effect, if these five minutes' lectures are delivered in a free extempore manner; but if any teacher finds that he cannot perform the duty in this way, let him commit his lectures to writing, and read it as emphatically as he can. Now, if this plan of oral instruction he pursued for one year, if I am not egregiously deceived, there will be an amount of knowledge communicated which will surprise those that have not had experience; and through life the children will retain more of what they have been taught in this than in any other way.

But this plan is as well adapted to families, where there are young children, as to schools, Let the father of the family call around him every day, or oftener, if he has leisure, his children for five minutes; and let him spend this time in teaching them, without book, some one useful thing at every meeting. Is any man who has a family so ignorant that he cannot think of some advice, or some fact, which may be useful to his offspring? Is any parent so immersed in worldly pursuits that he cannot devote five minutes each day to the instruction of his beloved children? Children who are volatile and impatient of restraint may be brought to take pleasure in these short lectures, as I know by experience. Any benevolent person might collect around him the children of his vicinity, and give them oral instruction for five minutes in the day.

The misfortune is, that most people seem to take it for granted that children know what they know themselves, or that they are incapable of instructing them. But what adult is unable to teach a child what he does not know.

If the multitude of hours spent in toying and trifling with children were occupied in teaching them some useful thing, the world would soon be full of knowledge, and this instruction might be rendered so entertaining, that it would prove to them a pleasent amusement. I hope, therefore, that a fair trial will be made of more frequent *oral instruction* in the education of children, by parents, teachers, and others. Perhaps, in a future letter I may drop a few hints in relation to the duty of Sunday-school teachers as it regards oral instruction.

I am, respectfully, yours, &c.

A. ALEXANDER.

Questions for the Conscience.

"First. Can it be right for me to derive my living from that which is spreading disease, and poverty, and premature death, throughout my neighborhood? How would it be in any similar case? Would it be right for me to derive my living from selling poison, or from propagating plague, or leprosy around me?

Second. Can it be right for me to derive my living from that which is debasing the minds and ruining the souls of my neighbors? How would it be in any other case? Would it be right for me to derive my living from the sale of a drug which produced misery or madness, or from the sale of obscene books which excited the passions, and brutalized the minds, and ruined the souls of my fellow men?

Third. Can it be right for me to derive my living from that which destroys forever the happiness of the domestic circle—which is filling the land with women and children in a condition far more deplorable than that of widows and orphans?

Fourth. Can it be right for me to derive my living from that which is known to be the cause of nine-tenths of all the crimes which are perpetrated against society?

Fifth. Can it be right for me to derive my living from that which brings upon society nine-tenths of all the pauperism which exists, and which the rest of the community are obliged to pay for?

Sixth. Can it be right for me to derive my living from that which accomplishes all these at once and which does it without ceasing?

Do you say that you do not know that the liquor which you sell will produce these results? Do you not know that nine hundred and niety-nine gallons produce these effects for one which is used innocently? I ask, then,

Seventh. Would it be right for me to sell poison on the ground that there was one chance in a thousand that the purshaser would not die of it?

Eighth. Do you say that you are not responsible for the acts of your neighbor? Is this clearly so? Is not he who knowingly furnishes a murderer with a weapon, considered an accomplice? Is not he who navigates a slave ship considered a pirate? On this subject, however, I will take the liberty to introduce an anecdote, which will show at once the awful nature of this trade, and also the manner in which the responsibility which it involves affects the conscience of a child. A Deacon of a Christian church was in the habit of selling rum to one of his cusmtomers, a man habitually intemperate. The wife of the drunkard besought the Deacon, for her own sake and for the sake of her children, not to sell liquor to her husband, for that she and her children could not endure his treatment. At last, this husband and father went home drunk one night from the Deacon's store, and murdered his wife. One of the Deacon's children, hearing, of this murder and the circumstances, said to his father, 'Father, do you not think that, in the day of Judgment, you will have to answer for that murder?' Such was the decision of the child. Can any of us gainsay it?"

Who of us will from this day abandon this trade? Who of us will purchase no more spirituous liquors, but will abandon the trade so soon as his present stock shall have been disposed of? Who of us will enter into an agreement to commence the coming year with an entire abandonment of the trade in intoxicating liquors? I know of no reason why the first of January, 1832, may not witness this town purified from the guilt of this iniquity.

If any man think otherwise and choose to continue it, I have but one word to say. My brother, when you order a cargo of intoxicating drink, think how much misery you are importing into the community. As you store it up, think how many curses you are heaping together against yourself. As you roll it out of your warehouse, think how many families each cask will ruin.—Let your wife, and your little ones; look upwards to Him who judgeth righteously, and ask yourself my brother, IS THIS RIGHT.—[*Wayland.*

CRYING CHILDREN.—It is astonishing how seldom well-managed children are heard to cry at all. Parents commit two faults,—they indulge the child too long, and then get into a great passion with it for being naughty. I hear children ask their mothers twenty times for a ball, or a piece of bread, or a drink of milk; at last they set up a dreadful squalling, and *then* they get what they want. Sometimes what they ask for is what they should not have, but having learnt to get things by crying, they always squall for it and often get it. The best rule is this—if a child asks for what it *ought* to have, as bread, milk, a ball, or anything of that kind, *let it have it at once.* Do not wait till the child begins to squall. If, on the contrary the child cries for what it *ought not* to have *refuse it*; never mind its crying and squalling, but be steady. Give it something else to play with, and it will not cry long. If you do this every day, in one week your child will find out that some things are to be had and some are not to be had, and that squalling is not useful or comfortable.—*Working Man's Companion.*

LORD BROUGHAM.—(From the *National*, a French Paper.)—There lives in England a man whose daily labour lasts for 20 hours out of the twenty-four, who presides in the House of Lords and in a Court of Justice, who attends at the Council, who gives audiences each day to Baristers belonging to both kingdoms, and who still finds time to write articles on politics and jurisprudence in the *Edinburg Review*, besides elementary works, which are distributed gratis throughout the kingdom, and who is the Director of at least ten associations for the diffusion of knowledge amongst the working classes. We need hardly add that the person herein alluded to is no other than Lord Brougham.

The Backgammon Board.

Among the subjects of a Revival at ——, there was a gentleman who had been passionately fond of playing for amusement at Backgammon, Chess, and other fashionable games. When he was first arrested by the Spirit of God, he was in fact in a Billiard room, and had been playing with one of his associates. While thus employed, a note was handed him from the Pastor of the Church which he attended, simply requesting a favor—but this favor was connected with an effort to obtain additional ministerial aid in the revival which was then in progress in his congregation, and one sentence of the note conveyed to him the intelligence that "the Spirit of God was there." This went like an arrow to his heart. He immediately left the room—But he found no rest until he embraced the offers of mercy, through a crucified Saviour. Then it was preeminently his inquiry, "what would the Lord have me to do?" And whatever seemed to be duty, he delighted to perform.

In his house, the Backgammon Board occupied its wanted place, but unopened—unused. His eye often rested upon it—and it served to admonish him of the past errors of his life. A Christian friend suggested to him the propriety of adopting the same course respecting it, as was formerly done by the Disciples at Ephesus, who having "used curious arts, brought their books together and burned them"—to the amount of "fifty thousand pieces of silver." Acts xix. 19. He approved of the suggestion, and resolved to do it. Another friend intimated to him that he might sell it, and throw the avails into the Treasury of the Lord, "Nay," he instantly replied, "I cannot serve God with the wages of unrighteousness, nor can I be instrumental in throwing a temptation in the way of my fellow men."

After a few days, he called to him his little son, and said "My son, bring me that backgammon board." His son brought it. The Father then, with a solemn and impressive air, stated to him the evils incident to a fondness for this and similar games—and told him of the hours that he had murdered at that very Board—"And now, my son," he continued, "I want you to destroy it." His son instantly seized it, carried it into the yard, and, with an axe, split it into a hundred pieces. He then collected together the shattered fragments, and threw them into the fire in the presence of his parents. "Now," says he, "my Pa, what shall I do with the dice?" "Destroy them also." These he took and amused himself in throwing them to a distance from which they could not be recovered. Thus terminates the history of the Backgammon Board. And the lesson which it teaches, obviously inculcates the duty of sacrificing every instrument of temptation, and not to murder time and ruin the soul in the pursuit of what are usually denominated, harmless pleasure, or innocent amusements.—*Charleston Observer.*

Temperance Anecdote.

A friend of the Temperance cause had labored a considerable time in vain to form a Society in the neighborhood where he resided. His chief opposer was a professor of religion, and a man of considerable influence, who was in the habit of drinking his dram, and pleading strenuously in justifiation of the act—even going so far as to say that a man could not be considered a drunkard who was only occasionally intoxicated.—It was a rude Society, and illustrations adapted to their capacities needed not to be of the most refined character. On a certain occasion, the friend and the enemy of the Temperance cause, together with a number of their neighbors, were at a meeting where the subject was introduced by a stranger. The enemy to temperance could not refrain from interrupting the stranger by an attempt to vindicate the course which he had pursued. After he had finished, the stranger replied, "your argument Sir, reminds me of an anecdote in point which I will now relate. A certain Clergyman became very much affected by the number of dram drinkers who were occasionally intoxicated, and who were still in communion with the Church—And in reference to them he said on a certain occasion—Ah, these dram drinkers—these dram drinkers who do not consider themselves drunkards—but they are as much like drunkards as a pig is like a hog." The anecdote had its effect. Not another word was said in favor of dram drinking.—*Ib.*

Taken at his Word.

Not long since, a man, who had not lost all disregard for public opinion, entered a retailing store in this country for the purpose procuring ardent spirit; but being sensible that his reputation for sobriety did not rest upon the surest basis, and that certain unfortunate whispers and suspicions respecting his private habits were abroad in the community, he felt that to call for jug of rum *to drink*, was not the best way to refute this impious scandal. Still, however, he wanted the rum, and must have it; and as for public opinion, why, he would gull it with some pretext. With this vain hope he marched up to the counter (not even then in the most temperate state of body or mind) and called for 'New Rum,' taking particular care to add that he wanted it *to dissolve champhor in!* The merchant took the jug, drew the liquor, and then proceeded to saturate it with *camphor*. 'Ah! stop there! stop!' cried the owner of the jug. 'I have plenty of camphor at home, and can do all that myself.' 'Oh, sir,' said the merchant, 'it is of no consequence at all;—I had just as lief furnish the Camphor gratis as not.' Further remonstrance was in vain; the camphor was in, and the rum was spoilt. The poor man, though sorely against his will was obliged to submit, and marched off with his jug of camphor, looking, for all the world like the Vicar of Wakefield with his groce of green spectacles!—*Jour. Humanity.*

One Spirit.

Dr. Alexander, in the Introductory Essay to the Advice to a young Christian, relates the following incident:

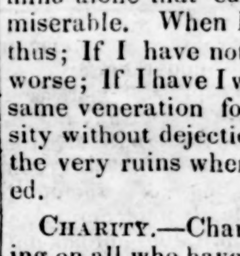
"The late eminently pious and learned theologian, the Rev. Dr. Livingston, related to me, not many years before his decease, a pleasant anecdote which will serve to illustrate the point under consideration; and which I communicate the more willingly, because I do not know that he has left any record of it behind him. While a student at the University of Utrecht, a number of pious persons, from the town and among the students, were accustomed to meet for free conversation on experimental religion, and for prayer and praise, in a social capacity. On one of these occasions, when the similarity of the exercises of the pious, in all countries and ages, was the subject of conversation, it was remarked by one of the company, that there was then present, a representative from each of the four quarters of the world.—These were Dr. Livingston from America, a young man from the Cape of Good Hope, in Africa, another student from one of the Dutch possessions in the East Indies, and many natives of Europe, of course. It was therefore proposed, that at the next meeting, the three gentlemen first referred to, together with an eminently pious young nobleman of Holland should each give a particular narrative of the rise and progress of the work grace in his own soul. The proposal was universally acceptable; and accordingly a narrative was heard from a native of each of the four qauarters of the globe—of their views and feelings, of their trials and temptations, &c. The result was highly gratifying to all present; and I think Dr. Livingston said, that it was generally admitted by those present, that they never before witnessed so interesting a scene."

PATIENCE.—The evils by which life is embittered may be reduced to these four. 1. Natural evils. 2. The consequences of imprudence or vice. 3. Persecutions. 4. The conflict of opinions or characters. Under all these evils, patience is not only necessary but useful. It is fancy, not the reason of things, that makes life so uneasy to us. It is not the place nor the condition, but the mind alone that can make any person happy or miserable. When I am evil spoken of, I take it thus; If I have not deserved it, I am never the worse; If I have I will mend. Men will have the same veneration for a person that suffers adversity without dejection, as for demolished temples, the very ruins whereof are reverenced and adored.

CHARITY.—Charity to the poor is a duty binding on all who have it in their power. "It is more blessed to give than to receive," saith our Lord.—Happy is he who can subscribe sincerely to this truth, and whose felicity arises in proportion as he alleviates the distresses of others. To do good is to resemble the best of Beings. This is, indeed, our honor, and renders us useful and valuable in society. A compassionate heart and a liberal hand form a degree of amiableness worthy to be admired. We are excited to the relief of misery, by the consciousness that we have the same nature with the sufferer; and that we are in danger of the same distresses; and may sometime implore the same assistance.

LIFE AND PEACE.—To be spiritually minded is life and peace—both in conjunction; not raging life, not stupid peace; but a placid peaceful life—a vital vigorous rest and peace; not the life of a fury, nor the peace of a stone: life that hath peace in it, and peace that hath life in it.

HATS! HATS!!



THE subscriber presents his grateful acknowledgments to the citizens of Lexington and its vicinity, and the public generally, for the very liberal encouragement he has heretofore received, aad informs them that he still continues to keep on hand a constant supply of *HATS* of good quality, and at prices varying from $1 75 to $8 00. Hats made to order on the shortest notice. He also has on hand for sale at his stand, a few doors south of the Post-Office, a well assorted lot of

Fancy Jewellery,

Such as *Breast Pins, Finger-Rings, Ear-Rings, Shirt-Buttons, &c. &c.* Also a constant supply of

BRAZILIAN COMBS,

Of various sizes and patterns, and a great many other fancy articles. Combs repaired on short notice and in the best manner, and the highest price given for old shell.

☞ A constant supply of Essences of Peppermint. Cinnamon, Burgamot, Lemon, Lavender, Cloves, &c, &c. for sale as above. J. C. CURLE.

Lexington, Dec. 7th, 1831. 23-tf.

NEW GOODS.

THE Subscriber is now receiving and opening, direct from Philadelphia, a large and splendid assortment of

New Goods;

Selected by himself, from the latest eastern arrivals. All of which will be sold as low for

Cash, Linen, Feathers and Wool,

as they can be afforded. His friends and customers are respectfully invited to call and examine his goods.

THOS. C. OREAR.

N. B.—*White Lead, by the single keg or quantity, for sale*

Lexington, Ky. May 11, 1830. 45-tf.

Calvinistic Magazine.

THE four first volumes of the Calvinistic Magazine, can be had at the Book Store of A. T. SKILLMAN. Price $1 per vol. to those who take all the four volumes. $1 25 to those who take a single volume. Lex. Oct. 12, 1831. 15-tf.

MERCHANT TAILORS'
FASHIONABLE STORE.

Williams & Wilson,

HAVE just received from the Eastward, in addition to their former stock, a splendid assortment of Fall and Winte goods, consisting of

London Blue, Black, Olive, Green, Brown, Claret Mulberry, Gray, Drab, &c. Fancy coloured Cassimeres of various descriptions; New style Lyons' cu, figured silk velvet vestings; Fancy silk vestings of various descriptions; fashionable, plain, and fancy cravats, gloves, &c.; Fancy silk pocket handkerchiefs suspenders, stocks, shirt collars, &c.

All of which they will sell low for cash. They pledge themselves that their work shall be executed in a manner not inferior to any in the United States. They return their thanks to their friends for their liberal patronage, and earnestly solicit them to call and examine for themselves All orders from a distance will be thankfully received and promptly attended to. Paris, London, New York, and Philadelphia Fashions just received. Employers wishing to obtain A. F. Saguezs' paten system of cutting, from New York, or report of Fashions, can obtain it of us as we are his Agents.

N. B. To journeymen the highest prices will be given.

Lexington, Sept. 20, 1831. 12-tf.

A FEMALE SCHOOL

HAS been opened under the superintendance of the subscriber, in the house adjoining the first Presbyterian Church So much of my Philosophical and Chemical apparatus, as may be necessary, together with Globes and Maps, will be taken into the School. All the useful parts of a complete education will be taught Tuition $35 per year for all the classes excep such as are simply taught reading, writing, geography and rithmetic; for those tuition will be $25. Stationary will be an extra charge. Payment to be made quarterly

JAMES BLYTHE.

Lexington, April 4th, 1831. 40-tf.

A MOST VALUABLE

EAST INDIA MEDICINE,

For the cure of Rheumatism, &c.

DEAR SIR—Agreeably to your request I have with difficulty procured and now send you by the ship Jasan, Capt. Robertson, a few pounds of the Poladelphis, or what generally goes by the name of India Extract, a medicine universally esteemed among the people of India for the cure of Rheumatism. Was I to inform you of the very great number of people who are daily relieved and cured by this valuable remedy, it would require more paper than I am able to purchase, and more time than I am able to bestow. Indeed the effect of this medicine is so immediate, that in RHEUMATISM you would in some cases suppose it acted almost like a charm in removing that painful disease. The usual mode of taking it is in the form of pills. I shall use all my endeavors to send you a constant supply. J. B.

Dr. Jennings of Edinburg, speaking of these pills, says—I have used them in my practice as well as in the hospitals, and find them to be a most valuable remedy in cases of Rheumatism and well calculated to do much good. I therefore recommend them to general use; being confident in my opinion, as well as that of others, no one will be disappointed who may have occasion to use this valuable medicine.

Dr. Clarke of New-York, in a letter to the agent of the proprietor, concludes by saying, "Every class of people will find in the India Extract a cheap and valuable remedy for the Rheumatism. I have generally found from one to two boxes produced a cure. ASA CLARK, M. D.

Since the proprietor has received the above medicine, wishing that the poor should benefit by it as well as the rich he has put it up in boxes made for the purpose, with directions round each box containing 50 pills, and has appointed Dr. Robert Harris, jun. of Philadelphia, the only agent in the United States to dispose of the same, with full power to appoint agents where he may think proper. F. BEDWELL.

From Wm. Ruff, Esq. Keeper of the New Prison, Philadelphia.

Dear Sir: I was about a year and a half dreadfully afflicted with Rheumatism, which deprived me of the use of my limbs—my pains were so great that it would be impossible for me to give a description of them; they were better felt than described. I had neither rest nor sleep day or night. Thus situated, a box of the Poladelphis or India Extract pills was procured, with the consent of my physician, and taken according to the direction, with very singular success. A few doses gave wonderful relief. My pains began to leave me; I had refreshing sleep during the night and rested well during the day; the medicine was continued, and in a short time I got perfectly well. WM. RUFF.

From the late Honorable De Witt Clinton, Governor of the State of New-York.

Dear Sir: A female and relative to my family, who has resided with me for many years, and been long afflicted with racking pains, sometimes in one joint and sometimes in another, but most frequently in the wrists, shoulders, knees and ankles, and sometimes in the breast, frequently shifting from one to another, each day bringing with it additional weight of misery, depriving her of rest, day and night, attended with loss of appetite, lowness of spirits, &c. which her physician termed obstinate rheumatism, without being able to give the least relief. Under these circumstances, we were determined to try the Poadelphis, or India Extract, the effects of which exceeded the most sanguine expectations; before she used the box her pains in a great measure left her, her appetite returned, and by using three boxes according to the directions, she is, under the smiles of Divine Providence, restored to her usual state of good health. This being a remarkable cure under the most distressing circumstances, plainly proves the great importance of that most valuable medicine. Since the above cure has been performed, my physician informed me, he had himself recommended it and used it in many obstinate chronic rheumatic affections, with the happiest effects. I therefore can, with confidence, recommend it to all who are laboring under the rheumatism in every state of the disease.

DE WITT CLINTON.

For sale at TILFORD & ANDERSON'S Store Main-Street, Lexington, Ky.

December 14th, 1831. 24-tf.

DR. D. J. AYRES,

HAVING united with DR. J. TODD, *late of Fayette County*, in the practice of

Medicine, &c.

They jointly offer their professional services to the citizens of Danville and the adjacent country. They may be found the place formerly occupied by the late Dr. E. M'DOWELL immediately opposite the Market House.

Danville, August 31st, 1831. 9-tf.

Christian Almanac for 1832.

JUST received at SKILLMANS' BOOK STORE, and for sale by the gross, dozen, or single copy, *The Kentucky Christian Almanac for 1832.* Merchants and others who buy to sell again will be furnished very cheap.

Also, a general assortment o Books for sale as above, very low for Cash.

Lexington, October 12, 1831 15 tf.

THE WESTERN LUMINARY,

TERMS.

Two Dollars and Fifty Cents per annum, payable within the year,—or *Two Dollars*, if paid in advance, or within the first six months.

☞Arrearages must be paid before the paper can be discontinued.

☞Persons procuring five new subscribers, and paying for them in advance, shall be entitled to a sixth copy gratis.

☞All communications must be post paid, except letters from Agents remitting subscriptions.

☞All Postmasters, who are so obliging as to act as Agents shall have the paper sent to them without charge.

☞Advertisements inserted at the usual rates.